

THE
GREATNESSE
OF THE
Mystery of Godlinesse.

Together with
Hypocrisie Discovered
In its
Nature & Workings.

DELIVERED
In seventeen *Sermons,*

By

That faithful Minister of the Gospel,
Mr. *CUTHBERT SIDENHAM,*
Late Teacher to a Church of Christ in
New-Castle upon Tyne.

LONDON,

Printed for *Rich: Tomlins* at the Sun and
Bible in *Pye-Corner,* 1657:

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By CUTHBERT SYDENHAM,
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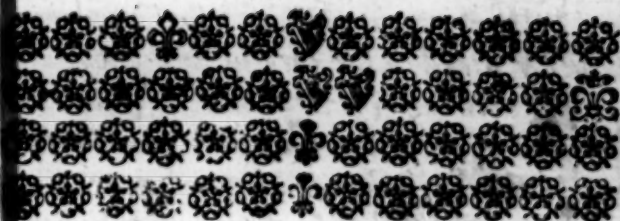
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LONDON

Printed for Richard Thomas,
the London and South-Western
Railway, 1874.



TO THE

Right Worshipful *William*
Johnson Maior of *Newcastle*,
With the Aldermen, Sheriff,
Common Councel, and the rest
of that famous Corporation.

Honoured and Beloved,

I*T is not any vain desire to appear
in Print that I present you with
these Sheets, but these two rea-
sons have prest me thereunto.*

*First, because I cannot now preach to
our eares, I would leave something before*

your eyes that might quicken up your spirits
to a holy remembrance of what you have
former'y heard ; for careful and observant
reading doth imprint with more efficacy than
which it may be did but passe more tran-
siently thorough the ear ; besides, in reading
a man may dwell on a notion until he hath
suckt the spirits of it, and yet not lose the
next, which in hearing is hazardous ; so
that primarily my uselessness to you (through
sickness) in preaching hath provoked me
that if possible I might be a little useful to
your soules by this.

2. I have attempted this work to leave
character and testimony of my deep sense
have of your great favours to me ; you have
nursed me as a Parent his Child : Now
what have I to present you with but even
this spiritual mite, which is seconded with
many desires for your eternal welfare ; and
this I must say, that I beleve never more
respects have been shown by any Corporation
in England to the most grave and worthy
Preachers among them, than you have
shown to me, unworthy me. Thus I have
given you a short account of what moved me

to this enterprize, I hope it will be candidly interpreted among you.

I have only one thing to adde (which all the Nation may take notice of and wonder) concerning your happiness, that these nine yeares, when all the Nation have been in a puzzle about errors, sects, and schismes, even almost to bloud you have sate as in a Paradise, no disturbances in your Pulpits, no railings or disputings, Presbyterians and Independents preaching in the same place, fasting and praying together; in heavenly harmony, expressing nothing but kindness to each other, in their meetings ready to help each other; and as for the errours of the times that have disturbed so many Towns in England, it may be said of Newcastle as of Ireland, the Aire is so pure no such venomous creature can live there; and this hath been through the power of the Gospel, and your careful Government.

Now the Lord make you reach after immortality, take heed of this evil world. Oh that you may further prize and profit by that precious Gospel which shines among you, and may this little Treatise adde one

cubit to your stature in grace, how will it
rejoyce the soule of him who is

From my sick
Chamber in Ax-
yard in Kingstreet
in Westminster.

Yours to serve you in
the Gospel, if ever God
recover my strength,

Cuthbert Sydenham.

Some. The time of.

The



The Greatness of the My-
stery of Godlinesse, Opened
in several Sermons.

SERMON I.

1 Tim. 3. 16.

*And without controversie great is the Mystery
of Godlinesse, which is, God manifested in the
flesh, justified in the Spirit, seen of Angels,
preached unto the Gentiles, beleaved on in the
world, and received up into glory.*



He Apostle in this Chapter sutes his
Exhortation to the divers Offices
in the Church, and laies down their
particular qualifications who shall
be fit for such places. God never calls any to
places but he fits them, and he would have us
speak to whom he hath qualified. It is not
enough that men have publike vote for publike
places.

10 The Greatnesse of the

places, but they must have futable endowments
 a Bishop that is a Pastour must be blameless
 v. 2. So he that thinks to act for God must
 have qualifications from God ; Gods Call
 hath ever his blessing and assistance. Now that
Timothy might take speciall notice of this, he
 tels him that he writ these things on Purpos
 that he might know how to behave himself
 in the Church, which he calls the house of
 God, and the pillar and ground of truth, ver
 15. that is that which holds forth truth as
 the pillar doth the light that is set on it ; The
 Apostle laies the weight of his worke, and all
 the Ministers of the Gospell, and heightens
 their Calling from the precioulnesse of the
 truth that is to be manifest by them ; and at
 last breakes forth into the great truths which
 they are to manifest, which are undeniable
 the great Mystery of Godlinesse in the world.
God was manifest in flesh, &c.

So that this is the sum of all : Pastors, and
 Teachers, and Elders, and all Officers of the
 Church, had need be men peculiarly qualified
 that they may behave themselves as become
 them in the Church ; for that is as a Pillar of
 truth, and the great Mystery of Godlinesse is
 opened among them, they are to hold forth
 that Godlinesse which is a great Mystery. And
 it is as much as if he had said, *Timothy*, I writ
 the

Mystery of Godlinesse. II

These things to thee, and all the Ministers of the Gospell, that they looke to themselves; for a great charge is committed to them, to be as pillars in Gods house, and to carry forth the greatest mystery in the heaven and earth, that upon which depends the great weight of salvation. Oh, if these that are to dispense the Gospell did but know their work, what a glorious and great Dispensation is committed to them, how would they labour to behave themselves in that great charge?

Here be many things observable in the words.

1. The Preface, or Porch.
2. The Fabrick it selfe.

In the Preface is I. The manner of his speech, and that twofold: first, the affection he speakes it with, he is so as a man in rapture that speakes in pure sentences, *without Controversie*, &c. He breakes off as it were from all that he had formerly spoken, and sits down and wonders at the greatnesse of that Mystery which the Gospell held forth.

2. That he speakes of its Godlinesse.
3. The description he gives it, he calls it a Mystery, and that with this Adjunct, that it is a great Mystery.

4. The confidence he speakes it in, *without Controversie*, ὁμολογούμενος, *manifeste*, ex confesso.

fesso, without doubt or question it is so; none that ever knew God, or ever felt the power of it, but said it was a great mystery.

Then secondly, you have this Mystery unfolded, and cleared up in these severall particulars of it, which he deduceth to these six heads:

God manifested in the flesh:

Justified in the spirit.

Seen of Angels.

Preached unto the Gentiles.

Believed on in the World.

Received up into Glory.

So that here is Truth, and that truth is Godlinesse, and that godlinesse is a great Mystery, and all that is laid out in various manifestations of God. Here are many glorious things to be insisted on; all Divinity comprehended in these few lines, the very marrow and pith, the foundation and fountaine of all that we need to know, or to be acquainted with. And before we come to Launch out in the Ocean, we must cast an eye upon the Connexion of the words.

Obfer. First, That which the Apostle calls Truth in the former verse, he calls Godlinesse here; Truth is not a fancy or notion, but it is holinesse it selfe, and none can know Truth in the nature and power of it, but they must be godly.

First,

Mystery of Godlinesse. 13

First, Truth is the patterne and platforme of Holiness, it is the mould of Godlinesse; that is godlinesse which is conformable to divine truth; Truth is Gods mind, and godliness is a soule conformable unto that mind, or transformed into that truth; therefore the Apostle when he would relate the godlinesse of the *Romans*, *Rom. 6. 17.* he saith, they obeyed that doctrine or truth into the forme of which they were delivered, *ἐς ὃν παρεδόθητε τύπον*, he makes the truth of the Gospel as a type, a mould into which they were cast.

Secondly, godlinesse is truth, because truth works godlinesse; Christ praies the Father to sanctifie them with truth, *John 17. 17.* It is the nature of truth to sanctifie and worke holinesse; truth is light, and life, and doth as the Sun, both enliven and enlighten all soules on whom its beames shine; errour never makes holy, though it may be in a holy person, and shadowed with the holinesse in whom it is; but all the truths of Christ they are as fire that convert soules to its own nature; whatever holiness is in the soule is no more but truth digested, turned into life and spirit.

Use. So that first let not the world mistake themselves concerning truth. It is not enough that men have abundance of notions concerning God or Christ, except it be holy truth, sancti.

14 *The Greatnesse of the*

sanctifying truth, this world is growing exceeding knowing, men boast of many great and mysterious truths which they know, but where is godliness? Truth without godliness is as an Oracle without a voice, a body without a soule, as letters in brasse without life. Brethren, what is it for a man to have found a peece of Gold when he is hungry and can find no meat? It is cleare men know little of truth, they are so unacquainted with godliness that is truth indeed which moulds the soule into the nature of God, which draws a soule into pure fellowship with God, which elevates the spirit into the glory of God, which turnes all things into life and power in the soule, other things are but notions; to have truth written in thy Bible and not in thy heart, what is it? For thee to have a form of truth in thy understanding, the letters transcribed in thy fancy, and not be turned spiritually into that form, godliness is nothing else but truth baptized in the soul, truth with a new name, that soul hath not a sparkle of truth which hath not a motion of life from it, truth came out of Gods bosome, and is the manifestation of his life and glory, and it will turne the heart futable to that life.

Use 2. Would you know what it is to be godly, not to have a form of this and that way

Mystery of Godlinesse. 15

Religion of our owne making, but to be conformable to divine truth : as good principles and notions without divine impressions on the soul are nothing ; so godliness without a principle of truth to lead it is superstition ; as truth works godliness, so godliness gives answerable unto truth ; godliness consists not in any form of worship set us by men, though never so glorious, but by being one with truth, in serving God after his own mind and heart.

Use 3. Againe, know who are the knowing and the godly men ; what those who barely and nakedly confess the Articles of faith, who believe in a cursory manner what is said of God and Christ in the Gospel ; no, but those which are made godly by these truths. It is impossible for any to know Jesus Christ, and the mystery of the Gospel, but they must have the life of it in them ; if men will judge God doth of their knowledge by their parts, how few knowing men shall we have in the world ? God values mens knowledge by their affections, by the value they set on truth ; our knowledge and speculations of truth without godliness is but a humane knowledge of divine things ; you know much, you see great mysteries of truth, what life, what spirit hath it put in you ? If you have seen Jesus Christ

Christ

Christ as the Center and substance of truth, where are the transformations, and the raising of your soules after this Christ apprehended. When principles are turned into practice, and speculations into power, and notions into spirit, then your truth is godliness.

Will you know the reason why there is much profession of truth, and so little practice of godliness, why the heads of men have out-grown their hearts?

I think it be this; either first that which men call truth is error, or the fancies of their own braine, not the Vision on the mount: Or else, secondly, they have but the bare and leane apprehensions, do not see them in their own nature; men place Religion in knowledge and godlinesse in a meere conceit; doubtles if truth were seene in her naked glory, without her hood, or gowne, only as she comes out of the bosome of Jesus Christ, the beames of her glory would pierce the very hearts and soules of men, and leave impressions of an immortal nature on their spirits. How can soules behold Jesus Christ as the manifestation of God, behold him as one received up into glory, and sitting at the right hand of God, and have as truth within him, and not be drawn out by strong desires of Communion with him, and have the reflexions of his holiness and glory.

on the heart ? What is godliness but God shining in light, and working in life in the soule ? Take thy picture of truth which thou thinkest thou hast in thy understanding, and sit down and rejoyce in the high-flown notions of God and Christ, (thou knowing Professor) while poore soules enjoy the life, and power, the beauty, and substance of all truth within their hearts.

Obs. 2. The second thing of worth is this ; How full *Pauls* heart is when he begins to speake of the things of the Gospel ; like a man that is full of griefe or joy, longs to have vent, and breakes off on a sudden from his former discourses, so doth the Apostle ; he was to swim out into a great deep, and his heart cannot hold, he speaks as a man overmarched with matter, that is faine to speake broken expressions, without controuersie, &c.

High manifestations of God should be expressed with great affections ; as God let out himselfe, so our hearts must be taken : a little love and admiration will not serve when God manifests himselfe in a mystery, the best frame spirit a soule can be in when he is meditating, or to speake of Gospel-mysteries is to be astonished at them, as one that knows not where to begin or end ; you never have known the mysteries of God which have not admired

10 The Greatnesse of the

Use All the use I would make of this to you is, to get affections sutable to manifestations to rise as God rises. Oh let not your hearts be low when God is high in love and glory. Souls which are wrapt up in the bosome of glorious enjoyments, that apprehend God in his discoveries of himself, cannot but be lost in the thoughts of them; then are your soules in a spiritual frame when they work in the sight of God in Christ, and sutable to the openings of his heart; the more your hearts are full of these apprehensions, the more you will breake forth in admirations.

But now to the words themselves, and in them first of the Preface; *without Controversy* &c.

The Apostle speaks as one so confident that all did grant it to be truth, that there need no farther debate but the laying down the very things themselves.

The word (*ὁμολογούμεως*) signifies an absolute and cleare confession of a thing without doubt or scruple, and it is as much as if the Apostle had said by the confession of all, it is so; it is confessed truth by all the Saints, not only disputing or denying it, that godliness is a great mystery; in all these particulars I need give you no confirmation at all of it, it is without question, to deny it is to be wilfully blinde and desperate.

Mystery of Godlinesse.

11

Obj. That there are principles and mysteries of godliness cleare and undeniable to all the Saints,

He doth not say, I confess it is so, and all that I have conversed withall, but all that have had any light of the spirit confess this to be true; it is a thing generally received without any controversie at all: In the opening this I shall shew,

1. That there are principles of godliness as of other things.

2. That they are confest by the Saints.

For the first: As there are principles in every Art or Science, which are as the foundations of other things, so likewise in divinity; such as the Apostle, *Heb.* 6. 1. calls (θεμέλιον) the foundation, and *Heb.* 5. 12. (στοιχεῖα) the first principles, and now calls (μυστήριον) the mystery: and to prove,

1. Because divinity or godliness is the most demonstrative and certain knowledge of things that can be, now principles are the foundation of all demonstration; if there were not principles, there could be no certainty of knowledge. No man could speak any thing, no man could believe any thing, if there were not common and generall foundations or principles to build upon; therefore this must be granted, that God hath left something in Religion which is without dispute.

B 2

2. If

2. If there were not set and absolute principles, there could be no common faith, or common experience among the Saints; nor could know the condition of one another, or be able to judge of one another, neither of things themselves. Now the Apostle speaks of a common faith; and in another place there is but one faith, one baptisme, one hope among all the Saints, 2 *Pet.* 1. 2. That other Foundation no man can lay than what is laid, which is Jesus Christ, 1 *Cor.* 3. 11. in *Gal.* no preaching of another Gospel, no, though by an Angel from heaven. But I need prove that no farther.

2. These principles are confest by all the Saints, this is that the Apostle aimes at, that none of the Saints scrupled this, That Godliness was a great mystery in every one of the particulars mentioned. Consider,

1. That which belongs to a Saint as a Saint to his very being he cannot be ignorant of, that Jesus Christ died, and by his merits we are pardoned, that from him is all life, that God was manifested in him, and accepts us in him; that we come to him by faith, and enjoy him by our union; these things go to the constitution of a Saint, faith towards our Lord Jesus, and repentance towards God; he is not a Saint which knows not this, for they

the principles of his being ; indeed the largeness and extent of these principles. The priviledge of his being he may be ignorant , for they are successively manifested , as the glory of his union , and the fulness of grace , and the rich assurance of it to his own soule , these he may be doubtful in ; but to question this , whether Christ be the Son of God , hath died , and is risen againe , these he cannot be ignorant of , for his faith is vaine if these things be not true and granted by him , he is no Saint if Christ be no Saviour ; but for the manner of making out this , of what full efficacy Christs Death and Resurrection is , and the like , and the manner of applying this , he may be exceeding darke in.

2. The principles of godliness are laid down so positive and so plaine ; that the light that every Saint receives makes him beleieve them ; these things are exprest in absolute termes , that Christ is the only Saviour , and nothing to be joyned with him ; that justification is freely by grace ; that in *Adam* all have sinned ; that all which are in Christ are new Creatures , with such like expressions , so that the first and most common light of faith assents to them : there be some things in the Word , in which there lies a great deale of beauty and glory , not so nakedly exprest , nor so obvious to

14 The Greatnesse of the

every understanding, as of the time of justification, the manner of our union, many things of the Kingdom of Christ, and other things which may admit a Controversie, they being not so cleare in themselves.

3. Principles that are absolutely fundamentall, God hath set them down as the objects of faith to be beleevd on, not disputed. And though we cannot see the reason of them, yet we are to beleve them; their demonstration lies in Gods testimony of them. Gods word or things is a Christian reason.

Use. Oh that in this sceptick age we would but observe this rule, to hold to principles: men are grown to question every thing, fundamentals cannot scape; some men questions, most mens criticks are above their judgements: Some think Religion lies in questioning all things. That good notion of searching after truth deceives many by misapprehension; the way to lose truth is to question the principles on which they are built; the Apostle speaks unto *Timothy* (μὴ λογομαχεῖν) not to strive about words which tend to no profit, 2 *Tim.* 2. 14. and to hold fast the form of wholesome words or doctrines (ὑποτύπωσιν) 2 *Tim.* 1. 13. an expresse system of principles. In all Sciences something must be taken for granted; Philosophers have made

a just Law, *Contra principia non est disputandum*; they hit at men that shall deny principles received by all Schollars, grounded on the absolute Law of Reason; for there must be some granted rules and principles that men dispute by, else it will be but a babble, no dispute; all argumentation is concerning the application of rules, and deductions from principles: So it is in divinity, there be some truths are as foundation stones, must not be touched lest the whole building fall with it. I blame not Saints for searching after truth, but condemne that stint of mens spirits to looke after no more than they have known; great and noble spirits love to be reaching after perfection, there is much to be discovered of the mystery of the Gospel, of the glory and beauty of truth. But this I urge, that there are some things must be without controversie, some truths that are written as with a sun beame, confest and acknowledged by all, that must be believed, not argued.

There is a twofold questioning of things.

1. Doubting whether they be so or no, that is dangerous, because men shall never want their scruples, if they will dispute those things which are supernatural; what God hath by his owne testimony in the Word, and in the hearts of all the Saints put out of question,

16 The Greatnesse of the

It is *Crimen laesæ Majestatis* but to name it doubting.

2. Men question things to be more cleere and confirmed in them, not so much for satisfaction of the truth of them, as desire to see the farther beauty and excellency of them; this is commendable, for Saints to study at the principles wherein God hath manifested himselfe, that he may have his heart more set upon them. So the *Bereans* they were notable, they would enquire into the Doctrine that *Paul* preached, and *Paul* commends them for it, and saith, they were (*εὐχέλους*) men of better breeding; whatever comes from men you may question, and search againe whether it be so or no; but what you find in the Word laid down in expresse termes you may not question, but beleieve; though yet you may labour to be more cleare, and to have the same thing more demonstrative, and more spiritual to you; the Apostle unto *Timothy* that the things he had heard of him among many witnesses he should (*παρέδωκεν πίστις ἀγαπῶν*) commit unto faithfull men, who may teach the same to others, 2 *Tim.* 2. 2. the Apostle would have the same Doctrine to goe from hand to hand, and be transferred unto others; for new principles to be revealed we expect not, but those in a new way, more

truth in a new kind of glory, more full and enriching; the light that the Saints have received is the same for kind and nature, but not for degree, therefore the Apostle saith, If ye or an Angel from heaven shall preach another Gospel, that is different from what is preached in the revelation of Christ, let him be accursed, *Gal.* 1. 8, 9. It is one thing to preach another Gospel, and another thing to have that same Gospel opened more gloriously, and to have the sparklings of it more strong and glorious. He that will know no more than he hath known, is proud, and knows nothing; and he that will know any thing contrary, or more than these principles of godliness contain, and will by improvement come up to, will be as one in the darke that knows not where he goes; to stick on the bare principles and go no farther, is as a child that learns his catechisme, and thinks he needs no more learning; and to seek to know much with casting aside principles, is as one that would learne the Hebrew or Greek, and yet will cast aside the characters and Rules. That soule can never be scarry in divine knowledge, that holding to the foundation builds according to that. Let your structure be as high and glorious as can be, so your foundation be sure; for a man to make a long and mysterious discourse and
 true
 accent

accent every expreffion, with the beft language, and yet neither he, nor any that heares can tell neither what he aimes at, or to what head or principle naturall to reduce it, how ridiculous is he in all wife mens eyes; all the fine and curious webs of speculation which men spin, and thefe itately ftructures in their own fancies will all be cut in funder, and fall down, if they be not founded on the firft fame, and eternall principles of godlineffe. God hath faved all the Saints by one and the fame, way, Chrift, and faith: And though thefe things are more gloriously expreffed now than before, and the fame heart more opened in the fame Chrift, and faith acted with greater ftrength and cleerenes than formerly yet the fame love, and faith, and Chrift continues ftill. It is a pittifull thing to fee foules ftick ftill on the bare principles, and not launch out into that deep myftery which is contained in them; and as fad it is to fee men leave the principles and hug their own fancies. O Beloved, that unity in the fpirit lies much in the onenesse and union of the foundation. This one Principle, That God was manifested in flefh, and this Chrift made a Mediatour betweene foules, what an eternall ground of comfort doth it afford, thou needeft not goe seek any other manifestation of this God; the ftudying but

is one, may take up all thy thoughts every minute and moment of thy life, and entertain thee with fresh and new wonders of Glory. Every one of these Principles are a mystery, and mysteryes, though about the same things, opened but by degrees. Angels desire to pour out their thoughts in the reviewing of these searchable riches. There is not a line or expression of Christ in the Scripture, but is matter enough for a whole Age to Comment on; so that thou needest not leave old Principles for new discoveries; for in them thou mayest find successive sweetnesse.

The Apostle in the 2 *Corinthians* v. 2. speaks of a full assurance of understanding, which the Saints may come unto, τῆς πληροφάνειας τῆς συνέσεως. That is the same with what the Text saith. To be so fully assured of our understandings, of all the truths of the Gospel, that nothing can shake us. To have things so demonstrative and cleare, and judgements so convinced and settled in us, that we may see round about all the objections that can be made of them: Doubting in judgement, makes doubting in conscience and faith. As your principles are, so your practise will be; therefore you had need have them cleare. The holding of some things so odious, that a Saint should not answer them,

them, but contemne them. So *Paul*, when this objection came in, that we might sin because grace abound. *Rom. 6. 1.* What, do he stand to confute it? no, he will not honor it with an answer, but abominates the thought of it; God forbid. saith he.

To conclude this with a ground of comfort to all Saints. Your salvation is without controversy; the grounds of your eternal peace are not to be so much as questioned. All things are carryed on in a mystery; yet so sure, as that it is death to question them: You may as well doubt, whether there be a God, as doubt whether the everlasting foundation of your peace can be removed: There is nothing for you to doe in this, but to believe; as the things in themselves are past dispute, so do you believe that they be without doubt to you. Get your assurances as unquestionable as God's foundation; for that stands sure, and hath an eternal seal unto it; put your propriety in this mystery out of dispute, that you may be able to say without all controversy, this mystery is in me; and as God was manifest in flesh, and you may not doubt it, so God is manifest in you, and I dare not deny it. Art thou in *Jesus Christ*, who is the summe of this great mystery? why then; let Devils and men question thy salvation, it cannot hinder thy comfort.

Below

Mystery of Godlinesse. 21

beloved, get things at such a passe in your
soules, that all things are beyond dispute in
your hearts, either concerning the principles,
or the application of them to your conscience,
that you may come to the full assurance of
Understanding in the mysteries of the Gospel,
not to doubt of the truth of them; so come to
the full assurance of Faith, not to question
your part in them. That as this is sure, that
Christ is, so you may be as sure, that you are
Christ.

God hath not left the things of salvation,
the great truths of his Gospel, to be judged by
the pur-blind eye of a probable judgement,
but by the clear and open eye of Faith. And
though they seem to lye never so contrary to
the received principles of reason; yet if they
have God's stampe, they must be beleaved by
our Faith.

If we may but guesse and conjecture at
things of the Gospel, what a miserable condi-
tion were we in? what a dispargement to the
pure light of Truth, that it is not so demon-
strative, and fit for knowledge, as the maximes
of Nature? Indeed as the Apostle saith, 1 Cor.
2. 8. The natural man with all his accomplit
talents and light of reason, cannot perceive the
things of God; the utmost of his knowledge is
conjecturall and common; he sees not into
the

the nature of these truths. But the poreſt ſoule which hath the leaſt beame of ſupernatural light in his Underſtanding, beholds ſuch fallible cleernesse in the mind of God, that whole ſoule falls down before the manifeſtation of it.

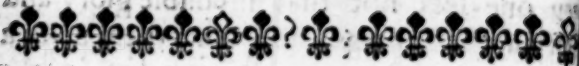
Ob. But can a ſoule be as much with-
controversy and doubt of his own ſalvation
and of his being wrapt up in that Myſtery,
he is of the truth of the things themſelves?

Sol. I answer. Yes; the ſame that reveals
the one reveals the other, the ſame un-erring
ſpirit that revealed the myſtery in it ſelf
reveales it to the ſoule, and the ſame cloſeth
with the light of the one, as with the other.
why may not a ſoule be aſſured, that what the
Holy Ghoſt hath written in his heart, is as
certaine, as what he hath writ in the word.
Doubtleſſe, the worke of the ſpirit in the
fleſhly tables of our heart, is as certaine;
I may have as ſure knowledge of it, as of
writing in Tables of ſtone, or in paper; for the
Myſtery of God in the heart, is but a tranſcript
cript of what is in the word: yea, doubt-
leſſe it is more glorious then the bare expreſſion
of the myſtery in words. What makes
ſoule be fully perſwaded, that this in the Bible
is the word of God, that theſe truths are cer-
taine? but becauſe of that light and dem-
ſtration

Mystery of Godlinesse. 22

ation of the spirit, which accompanies it, every one sees not that infallible glory and beauty in these things, only takes them up in a general and customary notion; but in the saints they know it is so, as they know that snow is white, and the same light and power of the spirit, assures their soules, that what is written in their hearts, is as absolute, an unchangeable truth. The inequality of light from the spirit, causeth the inequality of knowledge and assurance, concerning them both. And the Apostle speaks as confidently of his own revelation, as he speaks of the Truth of the Gospel; we know that if this earthly house, 2 Cor. 5. 1. And we know we are of God, though all the world lyes in wickednesse: And there is a full assurance of Faith, as of understanding. Oh look therefore to come into an unquestionable condition; once thou hast it; demonstrative that thou art in Christ; take heed of questioning it. As every word which God hath spoken, shall not passe away unfulfilled; so every worke which God hath wrought in thee, shall be perfected, God giving the same assurance to thy spirit, as he doth to his owne Truth.

SERMON



SERMON II.

1 Tim. 3. 16.

*And without controversie great is the Myſtery
of Godlineſſe, &c.*

IN these words, there is a full and
many comprehension of the deep
divine truths that ever came out of Gods
heart, and a seal of confirmation added to
assurance of them ; they are not things which
hang on uncertaine grounds, but have such
monstrations within themselves, that they
without all controversy, confest absolutely
of all Saints ; not but that some doe deny the
but that in themselves they are to be beleevd
by the Saints. There is no place in all
Scripture, that in one verse, doth Epitomize
all Divinity, as this ; that I may call it a
of both worlds, wherein at once you may
behold all that, which would cost you all your
life to travell over, and see in the fulnesse of
Glory.

All Divinity may be reduced to two heads : Gods manifestation in Christ, and Christs manifestation in us ; God in Him, and He in us ; and both these are laid out to the full in the Text.

We may well admire the fullness, and shortnesse of Divine expression in the Scripture, that so much should be wrapt up in so little ; more then to have *Homers Iliads* compriz'd in a nut-shell. Turn over all the Volumes of Nature, all the large writings of Prophane or Divine Authors, they containe not so much matter as one of these expressions will hold forth unto us.

That which I shall begin with, is the generall description of Divinity, which is laid down in these words ;

Great is the Mystery of Godlinesse.

Evangelicæ.

Wherein you have, first, the thing described, that is *Godlinesse* ; or else you have,

The subject, *Godlinesse*.

The predicate, *Mystery*.

The adjunct, a *Great Mystery*.

2. The description it selfe, it is a *Mystery*.

3. The adjunct, our Title to expresse by, it is a *Great Mystery*.

The Apostle cannot containe himselfe in
C ordinary

26 The Greatnesse of the

ordinary expressions ; to say it was a myſtery is an exceeding large expression beyond our apprehensions ; but in that he calls it a great myſtery , he raiseth our thoughts , and looseth our understanding.

This observe by the way , you can never ſpeake too high of, nor admire too much of any thing of the Goſpel ; when you have ſpoken to the utmoſt , and have loſt your ſelfe and your hearers , yet then you are below what glory is contained in them ; you may ſpeak too much of any creature, and preſently tranſgreſſe in your commendations, but it is impoſſible that ever any expreſſions ſhould reach the Goſpell-myſtery ; *Hyperboles* in the world are the excretion of our frothy wits, and ſerve but only to indulge our corrupt affections ; but as one ſaith, *Deus & Cælum non patiuntur hyperbolen* , all the height of expreſſions and wit ſtrained through the narroweſt and pureſt fancy can never be too high in expreſſing the Goſpel-glory. Gods own ſpirit is as it were ſtreightned , and at a loſſe for expreſſions to ſet forth the deep myſteries of the Goſpel ; and though what is ſpoken of them be proper yet they are far under the things themſelves and no more than Pictures and Phantaſmes of the reality of thoſe things themſelves. What words can be given to ſet forth inviſible and

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Mystery of Godlineſſe. 27

immortal, and immense glory. God hath help'd our ſenſes and underſtandings by thoſe expreſſions, though in all that is written he hath ſpoken below himſelfe ; if a man ſhould paint the glory of the ſun, what colours could be uſe, or how would he limbe out the nature of a ſoule ? why ſpiritual myſteries are far more viſible and glorious.

1. I ſhall begin in the firſt place with the ſubject of the propoſition, that is Godlineſſe.

2. Shew that it is myſtery.

3. That it is a Great myſtery.

That every word as well ſingle as compound may have its weight.

For the firſt, the word (*εὐσεβεια*) ſignifies the right worſhipping of God in the general ſignification of it ; and it is uſed by the heathens to expreſſe the worſhip of their Gods : but in that notion it is not meant here ; beſides, that was ſaid the laſt time of the nature of Godlineſſe, in regard of the communion of the two expreſſions truth and godlineſſe, I ſhall proceed more particularly to expreſs the nature of

It is uſed three waies in Scripture.

1. For the whole doctrine of the Goſpel, as a generall word which containes whatever is demonſtrated concerning God ; ſo it is called the doctrine which is according to godlineſſe,

28 The Greatnesse of the

liness, 1 Tim. 6. 3. thus godlinesse is truth.

2. It is put for the inward worke of all the truths on the heart, for the gracious qualifications of a soule futable to the truths of the Gospel ; they are put both together by the Apostle, *Tit. 1. 1, 2.* the acknowledgement of the truth which is after godliness, it impo the inward frame of the soule in conform to the truths which are godliness.

3. It is put for the holy walkings of Saint in the world from the patterne of the spiritual truths, 1 Tim. 4. 7. exercise thy self in godliness, that is, in all the waies holiness ; by godliness here is meant the whole sum of divinity, the circumference of Religion, especially that which containst great contrivance of Gods wisdome and lo in the Gospel, and the manifestation a working of it in us ; It is not meant barely the truths themselves, but of the workes these truths in the Saints.

So that godliness consists in the light truth, and in the life of grace ; God manifest himselfe in the light of truth, and working the life of love and grace in the heart.

There is a forme of godliness which the Apostle speaks of, 2 Tim. 3. 5. a meere eternall profession and garbe of godliness, there is no mystery in that, men may take up

rious picture of holiness without much ado, picture can reach that mystery ; but there is a power of godliness which consists in the life and spirit of truth in the soule, that is a mystery.

Will you know then what godliness is? It is the openings of Gods glory in its selfe, and the workings of it gloriously in the soule. Godliness lies not in the bare expression of words, nor in the externall forme of profession of these words : But it lies in the divine glory of God which is wrapt up in these words, and the gracious dispositions and affections of the soule to these things ; What a great matter is it for a man to confesse Jesus Christ to be the Son of God, to pray and express outward words accordingly : But to see the mystery of that glory which is in this that Christ is Gods Son, and to have the powerful influence of it in the soule, this is godliness, and that which is called a great mystery.

Thus then the whole manifestation of God in the Gospel, all the actings of his glory in truth, and all those truths wrought in the soul, is this godliness which the Apostle well calls a great mystery ; though this must be added, that the apostle especially aimes here at the truths themselves, and Gods manifestation of his glory in them.

Now secondly, This he calls a mystery; is a high expression, and worthy to be appropriated unto godliness; and the Holy Ghost ever makes use of it when he would set forth the unexpressible nature of Gospel truth; therefore to open it:

I. It signifies some secret and hidden thing that is above vulgar apprehension; its word comes from (*μυσ*) which signifies to shut up, and hide a thing that none may find and know where it is, as men hide jewels and precious things from common hands; therefore *Daniel* saith, It is God in heaven that reveales mysteries or secret things, *Dan. 2.* Thus godliness is a mystery hidden from the eyes of thousands, hidden in Gods own breast from everlasting, and as the Apostle expresses in *Eph. 3.* *hidden from generations of men.* The Gospel is Gods secret, that which is his bosom counsel. Angels nor men could not have known it, if God had not revealed it; so that it is a mystery which without revelation is unknown, that which cannot be demonstrated or argued out, but its nature consists in revelation. Among the heathen they had their mysteries in their temples which they must not discover; therefore there was an Image before the Temple with his finger before his mouth shewing that they must be silent in discovering hidden

7; hidden mysteries. Though the Gospel be now
e revealed, yet it is a mystery, because once it
as kept so secret.

2. And which follows from thence, that is a
mystery which hath any thing in its owne
nature which is not obvious, and which lies
not open to the quick and present apprehensi-
ons of men; as some things in nature are said
to be mysteries, and in government there are
arcana imperii, hidden things of state that the
vulgar cannot pry into; secret wheelles that
move many actions which they cannot see
thru, only do behold the outward action;
the things of the Gospel are *arcana Dei*;
though we see the things done, yet we see not
these invisible glorious wheelles which did act
them; and thus though the thing it selfe be
revealed, yet because the reasons of them lye
under ground they are called mysteries; thus
the conversion of the Gentiles, and the calling
of the Jews are both called mysteries, *Rom. 11.*
Thus divine truth are mysteries; thou hearest
of Christ, and hast manifestations of God to
see, but alas the infinite reason God hath
acted from, the secret wheelles that have run
along in every vein of Gods love, that is
unknown; who hath searched his counsels,
with the Apostle? All Gods actions to us they
have come from infinite and unsearchable
C 4 counsels;

32 *The Greatnesse of the*

counsels; go into a Chymists shop, there thou findest severall extractions of mettals which thou seest, and tastest, but how he did it thou know'st not; that is a mystery to thee, what art he used in so rare a thing which to thy eyes seems contrary and impossible; godliness hath been acted in such an invifible way that it may well be called a mystery: How hath the Load-stone pulled all the heads of the greatest ones in the world, that they have learned it as a mystery, a thing only to be beleev'd but the reason not known, only have reduced its power under a general notion of Sympathy and all, because men knew not the occult reasons of its nature. That God should can himselfe in such a hidden way of glory that none can find out his steps but only by the effects of it, and that we can only say it is so but not how, or why it is so, is the *mystery* of godliness.

3. That is a *mystery*, whose inward nature and excellency cannot be express'd, but is wrapped up in outward figures and representations, that which is so glorious in its own Nature, as cannot be seen or manifested to us, but by the intervention of some externall medium. Thus a marriage is said to be a great myst'ry because it is set to convey the hidden and mysticall Marriage between Christ and the Church.

Mystery of Godlineſſe. 33

th. 5. One would have thought all along
that Chapter ; he ſpoke in a literall ſence of
marriage, but at laſt he ſums up all ; this a
great *mystery* : But I ſpeak concerning Chriſt
and the Church. Thus all the Goſpell in
generall, and in particular, is full of *mysteries* ;
his owne Nature is veiled in words and outward
types ; Gods relations to us and Chriſts, under
the notions of Husband and Wife , Father and
children ; God compared to light ; Chriſt ſet
out by a Lyon, a Lambe, a Shepherd : Grace
expres'd by gold and ſilver, and precious
stones: Heaven by Paradise. All which things
rather vaile, then expreſe theſe hidden
mysteries in them, and all theſe titles which are
contain'd the nature of things far above them.
And under all theſe is covered the realtie that
God is to the ſoule. As *Hieroglyphicks* doe
note ſomething that is internall ; ſo doe all
the expreſſions of Scripture, and all the mani-
festations of God, but repreſent ſome hidden
mystorie that at firſt we cannot perceive. There-
fore Chriſt delivers the Goſpel in Parables,
and tels his Diſciples ; *Unto you it is given to
know the Mysteries of the Kingdome.* God
takes many ſhapes and appearances of theſe
outward beauties, that we may come to learn
what they mean, by theſe ſenſible things. As
ſome ſtately pictures are covered over with a
Curtaine,

Curtaine, that every one that comes into a room, cannot see them: So is it with the things of Heaven; they are represented in grobodies, which is as a Curtaine before them, and untill that be drawn, none can behold them. The Sacraments, they are outward signs of an invisible glory; in Water, and Bread, and Wine, are represented and veiled Christ in his person, and meritts, in all holinesse to the soule; he that comes and touches these things, and tastes them, may feel but little in them, more then in ordinary bread, but only God discovers a mystery under the signes, unto a Saints Faith, makes the soule see Christ in his Nature and Merits, and feel him in his Vertue: So in preaching the high and unexpressible love of God is to be set forth in the words of a Minister; which words can never expresse what that love is.

And soules may hear a thousand of the most Gospel-Sermons that can be preached, and yet understand nothing of Divine Truth, only there is a *mystery* veiled in these words, *and the great and inward things of God are manifested thorough these words*: And this is our great respect wherein the godliness is called a *mystery*, because its own Nature is not to be exprest, though it be represented by outward things.

Mystery of Godlinesse. 35

4. It is a *mystery*, because, of the fulnesse, vastnesse, and variety of its manifestations ; it is so full, as that it cannot be discovered at once ; it is so vast, as that it cannot be looked into but by degrees ; the variety of its workings are so many, as that you have it open'd severall parcels. As some locks that you have seen, have so many several wards and turnings in them, that though they be in one peece, yet you must have divers keys, and divers turnings to open it ; as severall artificiall boxes, folded in one another ; so is the *mystery* of the Gospell, though one intire peece of heavenly light, yet interwoven with such variety of turnings, and spreading it selfe abroad into so vast a circumference, that you cannot see but a little of its glory, as you can see no more of the Sun, then in your owne horizon. So saith the Apostle, *Rom. 1. The righteousness of God, is revealed from Faith to Faith.* And in the *Revelations ; The Book of the Lambe had seven Seales.*

Take godlinesse in its selfe, and the whole bulk of it, and it is so large, as it reacheth from everlasting to everlasting ; and all along it is manifested in a multitude of new expressions and demonstrations.

Take it in all the particulars of it, and every one is a distinct *mystery*, and so large, that there

there is not any one part of it fully discovered or to be compleatly known ; every other knowledge may be soon attained unto , men have come to a great perfection in it ; but all our life is but a learning of this art, none profess to be Masters of it, all are Scholars , and the more they learne , they wonder the more at their own ignorance , there is so much behind. It is delivered in short sentences, that all the wits in the world have been racking their heads, but to beat out knowledge of it. All the former ages have had worke enough for all their parts too, and to serve but their age , out of the very letters in which this *mystery* is written ; and yet the after ages wonder that they have known no more, and could dig no more glory out of this one Myne. The very out-side , and Characters of the Gospel, have tortur'd the strongest heads from age to age, but to understand the meaning of it. And how much doe Saints find in the Gospell, in this age , as if there were a new manifestation of God unto the world : Yea, and the ages to come shall know more of this *mystery* then we have.

The Apostle. *Ephes. 2. 7.* Hath an expression *To the Ephesians*, which is observable, *viz.* That in the Ages to come he might shew forth the exceeding riches of his grace, *ὑπερβαλόντων*

Mystery of Godlineſſe. 37

ἐκβάλλοντα πλῆστον τῆς χαρίτος. The super-
 abundant riches of grace, that is but one part
 of this *mystery*, yet it is in an extream excesſe;
 Why had not God revealed grace enough in
 the former ages; and in that present age, in
 calling in the *Gentiles*, in converting ſo many
 thouſands at once; what a deal of that grace
 had *Paul* himſelfe. 1 *Tim.* 1. 14. He ſaith,
 that grace did ſuperabound to him, before he
 writ to the *Ephesians*, and is there any more
 grace to be revealed? Oh, yes; herein lies
 the *mystery* of grace, that he hath reſerved
 exceeding riches of grace, for the ages to come,
 grace that never ſaw light before, as if he had
 yet a fuller magazine of riches of grace for the
 latter ages, and unto this day, we ſee grace
 running over all all bounds on the Creatures.
 And we may ſay the like of every part of
 godlineſſe; It is ſuch a vaſt body of light and
 glory, that it can be ſeen by no eye in the
 world at once. God hath laid out every part
 in a diſtinct excellency: As when you goe to
 buy curious things at the *Exchange*, there are
 ſo many varieties, that you muſt have one box
 opened, then another, and by degrees ſee all
 their commodities: Therefore you have it
 ſaid of the manifeſtations of God in the old
 Teſtament. 1 *Heb.* 1. πολυμέρως πολύτρο-
 πος. God manifeſted in his glory, by peece-
 meale,

38 *The Greatnesse of the*

meale, and in divers wayes and administration
because of the abundance of glory in it; so
in the new Testament, these truths are
forth in divers administrations, divers op
erations, and multitude of gifts; some have
gifts, some another, and yet all but opening
one and the same *mystery*, in various
severall waies; the whole variety of dispen
sations is called by the Apostle *Peter*, 1 *Per.*
10. The manifold wisdom of God, or the
wisdom of God variously manifested, one
the same wisdom acted in severall glori
(ποιμίλης.) And thus godlinesse is a *mystery*
indeed, which hath such manifold wisdom
in it, so highly, and diversly, and successively
acted.

Fifthly, A mystery is put to express the
depth of knowledge, the profoundnesse, of
any Science; it is knowledge unknown as
were unto the most, that which few know, wh
can dive into. It is not the scum or froth of
wit, but the height and depth of wisdom
to be known in mysteries is to be a man of lea
ning and knowledge, as we say: Thus
godlinesse a mystery, that it hath the bottom
and depth of all counsell and wisdom in it
in the contrivance of godlinesse God acting
his utmost and eternall wisdom, and then
you have the bottome of his heart turned up
the

These things that lay deep in the boundlesse sea of eternity are brought in sight unto our eyes ; the Apostles expression of it is this, he brought life and immortality to light, through the Gospel. As if some man of rare parts should bring to knowledge some secret and strange contrived plot of great consequence into a state ; why by the Gospell which is the systeme of godlinesse, light, and immortality, the greatest things of most infinite concernment are brought to light ; you read in the *Corinthians* of the deepe things of God which the Spirit reveales, *1 Cor. 2.* (τὰ βᾶθυ τῶ θεῷ) these deep things are nothing else but this mystery of godlinesse, which come out of the depth of wisdom, and power, and love unto our soules.

In *Rom. 11.* the Apostle speaking but of one part of this mystery in the rejection of the Jews, cries out in admiration, (Ὁ βᾶθος) Oh the depth both of the wisdom and knowledge of God, &c. godlinesse is no shallow thing, an outside of knowledge, but the very depth of wisdom and knowledge, the word signifies a gulph that hath no bottome at all.

There is not a part of godlinesse but you must go back unto eternity to find its beginning, it containes the weightiest and important things of immortality and glory ; the elephant may swim in these streames, the soule

soule may soone be drowned in wading in these waters, lose his feet, and have the billow of immortality and unsearchable wisdom overflow him ; godlinesse containes things which reason cannot reach, which wit cannot expresse, which the vastest understanding cannot containe. Sense is swallowed up, reason is non-plust while it deales with those mysteries ; the Apostle professeth that they are so deep that none but the blessed spirit, who knows all things, can reveale them ; yea, as he saith, *that he searcheth the deep things*, &c. As if they were so deep that the Spirit it selfe must search into them before he can know them ; not but the Spirit knows all things, but to expresse unto us what mysterious things are in godlinesse.

Babylon in the *Revelations* is called a mystery because of the depth of deceit and policy whereby she stands, *Rev. 10. 7*. In a word whatever is darke in it selfe, or delivered in hidden and unusuall termes, that is called mystery, whatever cannot be known but meerly by Revelation, *Rom. 16. 25*. Thus is the Gospel, and all Religion purely to be discovered by the revelation of the spirit of God ; thus much of what the Word in its use imports : we must apply this ere I go farther.

Use i. It may serve as a reason to inform at

Why no more are acquainted with the
Gospell, it is a mystery ; the most of men are
ignorant of the ordinary, and the common
principles of nature : there are but a few of
strong apprehensions that can fathome them,
but the things of Religion are mysteries far
above the reach of nature ; no marvell if the
wise men, and the noble men of the world are
foolish in these things ; for the Apostle
gives the reason, *We speake the wisdom of God*
a mystery, 1 Cor. 2. 7. the wisdom of God
made known in the Gospell, and in a my-
stery ; what is that ? why it is vailed in out-
ward, and poore, and low expressions, which
their parts cannot see into.

The Apostle professeth, that no naturall
man can reach the meaning of them, 1 Cor. 2.

4. All the things of Christ they are para-
doxes, strange things to men of great judge-
ments in the world ; and the reason is, because
they are spiritually to be discerned : (πνευμα-
τικῶς ἀναγνωρίζεται) this is a great objection
against many things of truth, such great men
and wise men can see no reason for it ; it is no
wonder, for they are mysteries : Those which
will find out this riddle must plow with ano-
ther Heifer than sense and reason, and naturall
endowments. God hath so ordered that he
hath choſen the foolish things of the world,

D (καταγινώσκοντες)

42 The Greatnesse of the

καταχύν) to confound the wise things of the world. 1 Cor. 1. 27.

Therefore the Gospell is called the wisdom of God, as opposite to the wisdom of men. And the Apostle saith positively, that it was wisdom in such a myltery that none of the Princes of this world knew; Nay, the Spirit jeeres all the learned of the world in this very thing, because of their grosse ignorance, (ποσόφθονος ἡ σοφία τοῦ κόσμου? ποῦ ἡ σοφία τοῦ κόσμου?) *Where is the Scribe? Where is the wise? Where is the disputer? hath not God made foolish the wisdom of the world?* 1 Cor. 1. 20. (πῶς συζητεῖτε) *Christ he blesseth his Father for this, that he had hid these things from wise and prudent, and revealed them unto babes,* Mat. 11.

There is a twofold knowledge of Religion. A historicall, or notionall, and spirituall, and mysticall; the first, these which are most wise may come unto the most exact knowledge of as far as letters and words will expresse things, as much as outward Characters can expresse inward life; and they may know the true sense and meaning of things in the Gospell, according to what either the history, or the tenor of such words will import, and have as reall meaning of the words as the best of Saints may have. But this is (*herere in cortice*) to stick at the rind, they can never spirituallly see into that glorious

Mystery of Godlinesse. 43

glorious mystery which God intends by these expressions.

But this I would have all to note, though the mystery is more than can be exprest in word, and there is a further glory hidden than is exprest in any sentences divine, yet there is no mystery contrary to the very sense and meaning of the positive words of scripture.

Ob. So that if any aske how far the light of humane reason can go in the finding out these great mysteries?

Sol. I answer, No further than what the sense of words will beare, and the deductions, and conclusions from thence, (which yet may be as true for the notion as any knowledge which enlightned souls have) but into the intimate glory and nature of the things themselves, and Gods designe of love and glory in them, all the light of nature cannot see, for they are spirituall things, though cloathed with earthly formes, and expressing themselves by earthly mediums, and they are to be judged in their owne nature, and their own light.

Πνευματικῶς πνεύματα συνιέντες) judging spirituall things by spirituall, as the sun must be tried by its own light, not, by the stars or candle; for example, suppose a mans soule be affected with joy or grieve, or taken up with apprehensions of some high nature, and it

44 The Greatnesse of the

breakes forth in words or writing to expresse this, any man which hath reason can tell what the words mean, and so gives judgement of his workings: But to see intimately how that soule works, how the spirits flow up and downe in the workings of the soule on those apprehensions, none can imagine but one that is posselt with the very same passion, and can go as it were purely into such a soule; so may I say of all the mystery of the Gospell, the sound of words, the sense of things which they hold forth, nature may see, reason may apprehend: But to behold the spirituall glory and beauty of God in these above all things else, none but the spirituall man, one who hath his heart in the bosome of those glories, can see. Therefore the Apostle prayes for the *Ephesians*, *Eph. 1. 17, 18.* That they might have the Spirit of wisdom and revelation, in the knowledge of him, the eyes of their understanding being enlightned, they might know, &c.

Use 2. What cause hast thou to blesse God for ever, who hast any thing of this *mystery* made known to thee? It was hid from ages and generations of men, and hath God revealed it in any measure to thy poor soule; Oh what a deale of wonder should it raise in thy heart. It is as a great *mystery*, to reveal this in thee, as the things themselves doe hold forth.

forth. The Apoſtle to the *Coloſſians*, magnifies the diſpenſation of it, 1 *Col.* 26, 27. And he calls it the riches of the glory of the *mysterie*, which is, Chriſt in you. This *mystery* holds forth the unſearchable riches of Chriſt to the poore ſoule : Oh, men doe not know what a mercy it is, to have a revelation of this glorious Chriſt, in ſuch a *mystery*, in their owne ſoules ; that muſt needs be a glorious mercy, which Chriſt doth ſo heartily thanke his Father for, *Mat.* 11.

There is not ſuch an expreſſion in all the Scripture againe, where Chriſt doth ſo expreſſely thanke his Father, as for the revelation of theſe great things to poore ſoules.

God might have ſhut up thee in blindneſſe with the world, given thee only parts and gifts in the world, heightned thy underſtanding, to have contemplated the ſecrets of Nature, and it had born a great mercy, or at moſt might have inlightned thy reaſon, to have taken in the outward notion of the Goſpell : But hath he revealed Chriſt in thee, let thee ſee into the wonders of glory, which no tongue can expreſſe, and given thee the light of his Glory in thy heart ? Oh, how ſhould thy ſoule be raviſhed with the riches of God's love to thee ?

3. *Uſe.* If Religion be a *mystery*, how
D 3 ſhould

46 *The Greatnesse of the*

should we wait on God for the manifestation of every truth of it : when we come to heare the Gospell, we should come as to mysteries, lay downe our owne carnall reason and unbelieve, and look for God to teach us, and to reveale his owne glory in us.

There is a twofold vaile must be taken away, the one from our eyes, and the other from the things themselves.

1. God must open divine truths to us in their owne Nature ; there is a vaile that lies on them, *viz.* the darknesse of the expression of them ; nay, the resplendentnesse and exceeding glory of truth in its selfe, is as a vaile before it, as the glory of the Sun is as a vaile unto it, that we cannot look stedfastly on it to behold its Nature. Now, God must remove all vailes from godlinesse, and make its glory taking unto us, and not only so : But

2. The vaile must be taken off from our eyes ; though these things were never so light-some, yet if we are blind, it is all one to us : light and darkenesse is at one with a blind man. The Apostle saith of the Jewes, that when *Moses* was read, there was a vaile on his face; they could not see thorough these outward shadowes, the living substance, Jesus Christ; but the reason was, because the vaile was on their hearts. But when the vaile is taken off,

Mystery of Godlineſſe. 47

When we behold with open face, the glory of God, as in a glaſſe. 2 Cor. 3. ult.

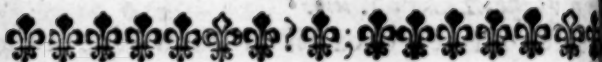
Men ſtrive to excell in knowledge in the world, to dive into things that are not common, which others underſtand not. Oh Brethren, here is knowledge indeed, to comprehend this *mystery* of godlineſſe.

1. In the knowing this a man comes to be privy to all God's eternall plots and deſignes of love and grace unto the world.

2. Soules which behold this *mystery*, they ſee their own perſons, and happineſſ wrapped up in it; for it is a *mystery* for us, and in us.

3. In knowing this, a ſoule is able to reconcile all contradictions, both in himſelfe and the world, for they all have their reaſon here, which in Nature are abſurdities.

4. There is no way to take thy heart or worke on thy ſoule by any truth, but as thou aſt thou ſeeſt in the hidden and myſterious excellency of it; all outward apprehenſions of divine things will goe no farther then the outward man.



S E R M O N III.

I Tim. 3. 16.

God manifested in the flesh, &c.

I Am now come to these particulars wherein the Apostie layes down the greatnesse of the *Mystery of godlinesse*; he might well elevate his voice, and accent his words when he was to speak of such deep things; to call it a *great Mystery*. Godlinesse in generall is a *mystery*, and every thing contained in it, grace and the actings of so many mysteries. But here indeed lyes the *greatnesse of the mystery*, that is passing all knowledge, that God is manifested in the flesh, justified in the spirit.

So that the Apostle summes up all the *mystery of godlinesse* in these six particulars.

Before I come to handle each distinctly, know in generall, that all that is spoken of here

Mystery of Godlinesse. 49

in this mysterious enumeration of particulars, it is spoken of, in reference to Jesus Christ, he is the summe and subject of it. For *God manifested in the flesh*, was no other then Christ, *who was also justified in the spirit, and who is Preached unto the Gentiles, and who is beleaved on in the World, &c.* They all are so many severall openings of Christ according to the severall waies he may be apprehended,

Christ is the *mystery* wrapt up in all the mysteries of the Gospel; he comprehends all the circumference of godlinesse; he is the scope of all the Scriptures, the Pearle hid in the large Field of God's word. Every line is drawn to him, as the centre, all things and persons in the old world were types of him, all the Prophets prophesied of him, all the New Testament speaks of him, all the Saints are joyn'd to him, all Gods love runs thorough him, all graces and gifts flow from him, the whole eye of God is upon him, his great designs in Heaven and Earth meet in him; as man is an Epitome of the whole world, so is Christ of all religion. *Eph. 1. 10.* There is an ἀνακεφαλαιωσις, a summing up of all things in Heaven and Earth, in Jesus Chrst. If you look on the Creation, the world was made by Christ, *Col. 1. 15, 16. 17.* on evidences, all things subsist in Christ, have their being and well being in him:

him: If you eye what is the end of all things why it is Christ; all things, made for him. Look again how all things are redeemed why, God was in Christ, reconciling the world 2 Cor. 6. Will you know where to finde God why, he is in Christ. Will you know what Heaven? it is to be with Christ; *Phil.* 1. Whence comes the spirit but from Christ what doth the spirit do in the World? He shall glorifie Christ, for he shall take of mine *Job.* 16. What is the subject of the Old and New Testament, but a Christ to come, and come? What is the end of preaching, but to bring men to Christ? What use of ordinances but to set forth Christ? Christ is the great center between Heaven and Earth, God, Angels, Men, and all creatures meet in him, and are all virtually in him. What is in the Saints but Christ? What doe the Saines love and beleeeve in, but Christ? He is the fulnesse of him that fills all in all. *Eph.* 1. ult.

Use. Let all creatures stand and gaze, and wonder and admire at Jesus Christ, he is the great wonder of knowledge. Oh, how should all our hearts be contracted in the beholding of Jesus Christ? What delight should soules take in the studying of this Christ? Saints turne your eyes on the Lord, and see his glory. Whatever you know in the world, labour to know

Mystery of Godlinesse. 51

know him : He is the *mystery* of all the glory of God. When thou hast sought over al the world, all the Gospell, thou shalt find God laying out nothing but Christ, all relations are founded in Christ, all excellencies are gathered up in him, as beames in the Sun. Come poor soul, whose eyes run to and fro the world to find comforts and happinesse, cast thy eye back, and see Heaven and Earth in one, and look what ever thy wast thoughts can fancie, not only to be in this world, but in the world to come ; or if thou canst imagine more variety, see that, and infinitely more shining forth from the person of the Lord Jesus. Ministers must cry up Christ ; Saints must adore him, Angels must stand amazed at him, all creatures must vaile all the glory to him : Here is an object of love, a compendium of all glories ; here is one for a heart to be taken with, that is made of nothing but of severall *mysteries* of glory.

Well might the Apostle, 1 Cor 2. 2. *Phil.* 3. desire to know nothing but Jesus Christ ; to account all things but dung for the excellency of the knowledge of Christ, he knew all things in him.

Oh what mad men are sinners, which reject this Christ, they slight all at once ; nothing is ever to be had without Christ, nothing but in Christ. Why stand you gazing on the toys of
of

of this world, when such a Christ is offered you in the Gospell? Can the world die for you? can the world bring God to you? can the world advance you to Heaven?

Oh, let all cry out, none but Christ, study nothing but Christ, goe to nothing but Christ, admire nothing but Christ; as he is the summe and substance of all things, so let him be the full and compleat subject of your Faith and Love, and Joyes and Delights; the more you see him, the more your hearts will be lost in love to him; you may see every day new mysteries of Love and Beauty in Jesus Christ, new depths of wisdom and fulnesse. Oh how could the Apostle choose when he thought of Christ, but break out as he did: Let them be *Anathema Maranatha*, that love not the Lord Jesus. Cursed for ever be those soules, that cannot love such a Christ; there can be no curse too dreadfull.

But so much only in the generall, which yet is worth your observation.

The particulars in themselves are so glorious, as they dazle my eyes; something might be said of them, but the depth and glory of them, can never be exprest.

To begin with the first.

God manifest in the flesh.

This is the bottome of all the mysteries in

the Goſpell ; every word ſpeaks Paradoxes, God manifested is wonderfull, for no man ever ſaw God at any time ; But *God manifested fleſh*, that is a contradiction ; it is more ſuſurd to nature, then to ſay, a ſpirit is fleſh : God hath gone beyond us exceedingly in the work of our own ſalvation ; yet becauſe that the thing is made known, we muſt pry into the *mystery* of it, and of all the *mysteries* in the Goſpell, this is the firſt and greateſt, the foundation of all the reſt. In the opening of it, we muſt obſerve ;

1. What is meant by *God*
2. What by *God manifested*.
3. What by *fleſh*, and the *manifeſtation in fleſh*.
4. How God hath manifested himſelfe *in fleſh*.
5. The eminency of this *manifeſtation* above all other.
6. The *mystery* of all this.

For the firſt : By *God*, is not meant *God* eſſentially, the very God-head indefinitely, but *God* perſonally in ſuch a perſon ; though the whole god-head be included, yet it is manifested but in one Perſon ; to wit, the ſecond Perſon *Jeſus Chriſt*, becauſe all actions are done

done by Persons, not by Natures : Therefore this is a manifestation of God in his own Son. God's essence was never manifested, no man ever saw God, only, the onely begotten Son.

He that came out of his bosome to reveal him : And this is none other, but an exact description of Christ, which is, *God manifested in the flesh.*

Now secondly ; by God is not barely meant an apparition of *God in flesh*, which he meant to lay downe againe upon an occasion ; but the word signifies passively, *conspicuous factus est in carne*, is made known and cleer to us in *flesh*. This manifestation notes not a transient shew of God to us, but a cleer and constant demonstration of God, and the only great and glorious first way of the manifesting God unto us, as the word signifies, a making of a thing to shine as the Sun to our eyes, that convinceth every man, of what he seeth : And this not only as a glimpse of God, which was very glorious, and so away ; but as the cleereft and richest way of discovery, that ever was, or should be in this world.

But thirdly, What this flesh should be is a *mystery*. Flesh is taken severall wayes in Scripture.

First, For sinne, and its sinfull Nature we have.

Mystery of Godlinesse. 55

See the lusts of the flesh, that cannot be
ere meant, God hath made no appearance of
himselfe in sin.

Secondly, Flesh taken for our humane
nature.

All flesh have corrupted their waies; *Gen.*
That is, all men, their Natures are defiled.
Rom. 7. in my flesh, dwels no good thing.
That is, in my Nature, either in soule or body,
or both.

Thirdly, Flesh is commonly taken for the
weaknesse and infirmities of that Nature; *All*
flesh is grasse, and the glory of it as the flower. 1
Pet. 1.

And the Holy Ghost speaking of the *Egyp-*
ian Horses, tels you, that they are flesh and
not spirit, it is weak and not strong. So
that,

Fourthly, How hath God *manifested* him-
selfe in *flesh*, not in the first sence, but the two
latter, in appearing in our Nature, in taking
our infirmities and weaknesse, sutable unto
that Nature, (sin still excepted.) And what is
here called the manifestation of God in flesh,
is in other Scriptures parallell explain'd. As
he is said to be *Immanuel, God with us. Mat.*
2. How can that be, but only because of be-
ing in the same common Nature with us. It
is said, *the word was made flesh, and dwelt*
among

among us. 1 *John* 14. it is the same phrase with this ; for the word was God. v. 1. And yet it was made flesh, not that there was any transmutation of God into flesh, that was blasphemy, but only by reason of the union of flesh to him who was God.

This is farther exprest in the Apostle to the *Hebrews Heb.* 2. 16. He took not on him the Nature of Angels, but the seed of *Abraham*. (ἐπιλαμβάνεται) He assumed not to himselfe ; that is, God did not manifest himselfe, or appeared in any Angelicall Nature but in the Nature of men, and was made in all things like unto us, sin only excepted.

There is another clear place, *Phil.* 2. 6, 8. Which the Apostle urgeth about the manner of this discovery, that Christ, though he were in the forme of God, and thought it no robbery (that is, did God no wrong to say he was equall with him) yet assumed or took on him, or appeared in the forme or the likeness of a servant, it is our Nature which was in subjection and servitude unto God.

So that now this manifestation of God in flesh, is no other then God in the second person, assuming to himselfe the humane Nature and so revealing himself to men, suitably to their condition ; and this is Christ. This manifestation is an effect of Gods assumption

of our Nature; so that this expression literally imports:

1. The assuming of our Nature, and the union with God; God taking up us to himselfe as one, in our common Nature.

The full discovery of God to us, in our owne Nature, God acting forth his glory in our owne flesh.

And all this is still but to denote our Christ, who is the person set forth in the Gospel, who was with God, and was God, and dwelt among us, as the Apostle saith that is, took up his Tabernacle of flesh in our Nature, whereby to converse with us: Yet many would ine wrest this Scripture from the person of Christ; for some of the old Interpreters, as *Erasmus* observes; leave out (*θεός*) and put in only (*ὁ*) *quod manifestè est*) omit God, and put which *mystery* manifested in flesh, thereby to take off the glory of Christs as God. *Erasmus*. by flesh, here he understands the whole world, and by manifestation the Gospel intimating that this is the *mystery*, that God should be manifested to the world, but that is contrary to this place, for he afterwards speaks of the preaching of it to the *Gentiles*, that is, to the whole world.

It is doubtlesse, meant of God as in our nature, making up the person of Jesus Christ;

58 *The Greatnesse of the*

and this will yet appeare if you consider the

4. Thing ; that this was the greatest manifestation of God , that ever was ; God was manifested in nothing like this ; for look first over the manifestation of God in the first creation , there was but only some outside of God's glory discovered , nothing of Gods Nature : The whole world never saw what God was , truly by that : Indeed the Apostle saith , *Rom* 1. That the invisible things of God , were knowne by the things that are made , even God's eternall power and wisdom ; but these were manifested in an ordinary and common way ; as a Picture shewes the art of the Painter , but yet you may not know his person. But in this, God himselfe manifested ; for first, here is not only so much of God manifested , as humane nature it selfe could demonstrate, for then it had been a poor manifestation of God , who can see God , in seeing all the men in the world , or in all the Saints in the world , in their flesh ; but it sets out a speciall way of assumption of our Nature unto the person of Christ , who was God making these two natures, but one person.

2. This manifestation was in union of flesh in the neereſt way to God himselfe ; not as a lanthorne to hold the light only of God's glory ; but as one intire person, to represent
what

Mystery of Godlinesse. 59

What God is in himselfe; all the whole world
was never united to God before, though God
did manifest some thing to our Nature, as to
Adam, yet God did never unite any creature
to himselfe before, and though God was mani-
fest to flesh, yet never in flesh before; that is
the great *mystery*. God is manifest to his
saints, but he is not manifested in the flesh or
in the Nature of any but Jesus Christ. This
is so great a manifestation, as that God is
become man, as it were by reason of the union
of their Natures; *the word was made flesh, and
dwelt among us*; as if God had relinquished
his own Name and Nature, and lost himselfe
in our Nature; he was found in the forme of
servant. Now let us but thinke what a mani-
festation of God this must be, which is God
not only letting forth himselfe in a way of
communication, but God in union with the
same Nature which we are in: Therefore
Christ is called the expresse image of the person
of the Father, not an image as he was the
second person meerly; for so he was not the
image, but God himselfe; but an image, be-
cause in that union of our Nature with God,
there was the exactest discovery of God him-
self, as possible could be to the creature. 2 Cor. 3.
16. Therefore Christ is called a glasse, wherein
man may with open face, *behold the bright
glory of God*, But E 2 6. Ho 1

60 *The Greatnesse of the*

6. How great must this *mystery* needs be; God manifested in the flesh? how is that possible? flesh hides God, he is of a spiritual Nature; it is as much as to say the Sun manifested in a cloud, or light manifest in darkness; I confesse, my heart could rather stand and admire, then speak any thing more. What ever is a medium of conveyance of any thing in Nature, must be proportion'd unto the thing it discovers; as the aire, not a mud wall conveys the light of the Sun to us; flesh and God; what proportion is there between them; let flesh be but thought, God must needs be forgotten, for they are at an infinite distance, yea, contrary; yet this is the *mystery*.

1. God not only setting out himselfe thorough flesh in a transient way, shining through it, but being made flesh, being one with flesh.

2. Not in innocent Nature, but in the likeness of sinfull Nature, *Rom* 8. 3. To manifest himselfe in the flesh of Rebels and Traytours, and honour that flesh which had so sinned, and was so polluted: this is a *mystery*.

3. To act in this Nature in the world, to dye, and be despised, and suffer the utmost contradiction of sinners, who is able to fathom the depth of this *mystery*? As one saith of the Trinity, they were like three sisters, which
spun

Mystery of Godlineſſe. 61

be; spun one piece of a garment, and only one
tha weares it; ſo had all theſe three an hand in
viri the making of this Nature, but only Chriſt
ma the ſecond Perſon weares it, and all their glory
ark is laid out in it; how one Perſon could be God
and and man; how God ſhould be put to death
hat in our Nature, to reconcile us to himſelfe, fleſh
ing filled with the fulneſſe of God, is beyond the
the apprehenſion of men and Angels to declare.
vall But we may tell that it is ſo, and admire it
and as we ſpeake. Blessedneſſe to be made a curſe,
ra Heaven let downe into Hell, the God of the
s be world ſhutting himſelfe up, as it were in a
ce, body, the inviſible God made viſible to ſenſe;
he which hath all things in Heaven and Earth
at his command, not have a houſe in the world,
elfe glory it ſelfe of no comelineſſe: What ſhall
ing I ſay, all things become nothing, making it
one ſelfe of no reputation? And a thouſand more
ke ſuch paradoxes are wrapt up in this one ex-
feſt preſſion. Oh how great a depth is in this
rs, glorious deſign of God; he was manifeſted to
ed, *Adam*, to *Moses*, and many others; but
to here was his utmoſt manifeſtation in our
of fleſh.

For the nature of this manifeſtation, know:

I. It is not a bare manifeſtation of ſome
he attributes of God, but it is a manifeſtation of
ch God in his own nature; the fulneſſe of the

62 *The Greatnesse of the*

God-head dwelt in Christ bodily or really
Col. 2. Not that God is circumscribed in our
 Nature, but that the God-head it selfe is united
 to Christs body, and dwels in it, fills it, and
 abides upon him.

2. Neither is it a manifestation of God ab-
 solutely, as in himselfe; but as in order to
 reconciliation and salvation of soules. For God
 might have been manifested else in our flesh
 to have consumed us: But as the Apostle
 saith, *God was in Christ, reconciling the World
 to himselfe.* That is, God was in Christs
 Nature, as a God in order to the reconciling
 poor soules; and this is the great *mystery*. God
 was offended by our Nature, and God takes
 that Nature on himselfe, to reconcile us to
 himselfe, by himselfe. God himselfe will pay
 the price, out of his own glory, for our offences
 only assumes our Nature, (as if it should
 be thought to act it out for us) and joynes it to
 his sonne, and calls that Christ, and this is the
 Gospell notion of Christ, God manifest in
 flesh, in order to the reconciliation of poor
 soules. Thus God must satisfie himselfe, and
 save us, himselfe only takes our Nature to doe
 it in, and calls it Christ a Saviour when it is
 none other then God himselfe in our Nature,
 transacting our peace.

This *manifestation* is a peculiar one. For
 First,

First, God was never manifested as one with flesh before; he was not one with *Adam's* Nature, or with any of the first Creation; but this is a manifestation of ownnesse.

Secondly, God never manifested himself in his God-head before, in such a manner: many of his glorious attributes were seen and discovered, as his wisdom, power; But no man saw God at any time, the only begotten Sonne revealed him, and the fulnesse of the God-head dwelt in no Nature bodily, but in our Nature which Christ had,

Thirdly, God never manifested himselfe in such a straine of love, as in our flesh; it was the highest manifestation of Love, that ever was, that God loved our very Nature so, as to be one with us; herein was his love manifested, and commended indeed, that he would come down in our Nature to us. And as one said well, God did so love the very Nature of his Elect, that though he had them not all with him in Heaven for the present, yet he must have their picture, of their own Nature in his Sonne, to see them in, and love them.

1. *Use.* Then here is still ground of new admiration and wonder to soules; God is come downe, and hath left as it were his owne habitation, to dwell among the sonnes of men: This is the first and great *mystery* of the

64 The Greatnesse of the

Gospel. God out of infinite goodness, would make a revelation of himselfe to the world ; to do it in his pure glory, would consume all flesh, especially seeing it was to be a manifestation unto sinners ; but he cloaths himself with flesh, with our own Nature, and so appears to us, as an infinite love and sweetness ; there be many great designs in this one.

1. By this he takes away the distance between his majesty and us, for he is now become *Immanuel*, God with us. The thoughts of God would have been sufficient terror ; we could never have come nigh God, for we were infinitely below him. But now, Gods taking up our Nature as one with himself, and appearing as in our own form and likeness, hath broken down the wall of partition in Nature, as that which takes away the dreadful nature of Gods glory, yet reflects the real sweetness of it to us.

2. By this, God would indeare and sweeten himselfe to his poor creature, and fit a way of sweet converse with us ; if God had manifested himselfe in his own naked glory, still while we are sinners, we should not only be daz'led, but shrunk up to nothing ; to see the Sun as it shines in its own lustre, would spoile the sight of the strongest eye.

But to look upon it, as in an eclipse in water,

or

thorough a glasse, that is not offensive; to consider God in himselfe, is to have our soules swallowed up, but to look on God in our nature, brings down his glory to our eye, and does us to behold it.

3. By this God hath raised up a statue and visible monument of his own infinite love to his Elect for ever: For rather then they shall want a sutable discovery of himselfe, he will come and take up their owne nature, and be called after their names, as if he would be any thing to shew his love. This is, the fullest visible demonstration of God's love that ever was: It was more for God to take our nature, then simply to save us, more then let out a bare mercy, and grace in it selfe. For a King to save a murtherer from the Gallows by his owne prerogative, and dispence with the Law, is not such an act of love and mercy, as to take the murtherers clothes, and weare them as his richest livery, and give as a mark of honour, to his owne Sonne, and to make an honourable order of the rags of that garment, as that King did of a Garter. God hath done more in taking our Nature; what love was this, that God will be no more God, as it were simply, but take up another Nature, rather then the brightnesse of his owne glory shall undoe us.

4. By this God would shew what he means

to bring us unto ; he took our nature upon himselfe, as a pattern or type of what he would bring all Saints unto ; God is come down into our likenesse, to bring us up into his likenesse. Nature was never so advanced ; it is the highest glory that is possible to be put upon nature ; it is more then to fill all our souls with fulnesse of grace ; for our nature is united in a personall union with the second person, then which there cannot be more glory. What a faire step is now made, for the bringing the person up to the injoyment of God.

Oh , let none say now , that God is not willing to save soules who is come down so low, as to live among us ; say not who shall go up to Heaven to bring downe God , or downe unto the deeps to fetch him up. God is nigh you, even in your owne flesh : You may but turne about , and see God manifested to your owne eyes ; we preach not fancy , when we lay out the riches of Gods glory in love and mercy. But as the *Apostle* saith , what we have seen, and what we have felt and tasted , that we declare unto you , *1 Joh. 1. 1, 2, 3.* Say not unbelieving soule, how shall I come nigh God ; why God is come to thee , he dwels in the Tabernacles of men. In a word, God is manifested in our flesh , that our flesh may be taken up into his fulnesse.



SERMON IV.

1 Tim. 3. 16.

God manifested in the flesh, &c.

Made an entrance on this the last day, but there are new mysteries yet arising, and no sooner doth one discovery passe, but another comes on, this bottomlesse depth of Gods glory in the Gospell can be sounded by none but God himselfe; we have some manifestations of it, and that in flesh, or else we had never imagined what thoughts God had towards his poore Creatures; besides what hath been spoken as to the opening of the words, still this must be taken in, That it is not God in flesh mystically, but personally: Or else thus, It is not meant of God manifested in flesh, that is, in the whole mysticall body of Christ, the Saints: But only God assuming our nature into the union of Christs person, and

68 *The Greatnesse of the*

and this had need to be observed, because at these places, where it is said, that *it pleased the Father that in him all fulnesse should dwell* Col. 1. 19. and that *the fulnesse of the God-head dwelt in him bodily*, Col. 2. and this place is spoken of Christ mystically, or in his body not personally, intimating that God dwells in the flesh of the Saints, as much as in the humane nature of Jesus Christ; and that there is no other distinction than of head and members.

Now to cleare up this to you, I shall not need to go farther than this verſe.

1. This is spoken of a thing that is already done: God is, or was manifested in flesh; now if it were meant of the whole mystical body of Christ, it must have been said God will manifest himselfe in flesh, for all that body is not yet made up, are not capable of any such manifestation, thousands of them being yet unborne.

2. God that is manifested in flesh, is justified in spirit, and ſeen of Angels, and preached unto the Gentiles, and beleevved on in the world, and received up to glory; now none will be so grossely ignorant as to attribute this to Saints; Saints are not preached to the Gentiles, nor believed on in the world, nor yet all received up to glory.

3. God

3. God as manifest in flesh, did die in that flesh, was crucified to make atonement for sin, for this was a manifestation in order unto reconciliation ; now who will say, that the bodies of the Saints did die, and were offered up in sacrifice, and did make our peace with God, which they must be said to do, if the meaning of the phrase be according to that interpretation.

We had need be wary in the letting out our thoughts on the Scripture, and fastening interpretation of things, seeing such strange consequences may follow.

And especially take heed of advancing Saints so as to lessen Christ ; he must have the preheminance above Saints and Angels ; and know that there is not only a distinction between Christ and Saints meerly as head and members, but a distinction of them in regard of their persons ; for Christ is a head, in regard of his person, as the husband is the head of his wife, and though they be one body, yet he is a distinct person, and hath those incommunicable prerogatives that cannot be appropriated either to Saints singly, or as his body.

Gods manifestation to the flesh of Saints, is at second hand thorough Christ, of his fulnesse, that is, of that fulnesse which resides eminently and distinctly in his person, they receive grace
for

for grace. Indeed God is said to dwell in us, and we in God ; but how ? not as God dwells in Christ, but because he dwells in us by his own nature, and we by union with Christ partake of that fulnesse, according to our measure. God dwells in Christ immediately, and as a Guest he dwells in us through Jesus Christ, Christ letting out part of that fulnesse on our hearts. And thus God was pleased that in him all fulnesse should dwell, and by him to reconcile all things to himselfe, that in all things he might have the preheminance, and that his person might be distinctly admired above all Creatures.

The difference of Gods manifesting himselfe in flesh, that is, in Christs humane nature, and ours, lies in this, that this manifestation was as in an ordinance of life and salvation, making that person which had our nature the great conveyer of eternal peace and comfort through that flesh ; so the Apostle, *Col. 1. 22.* In the body of his flesh, through death, he is to present us blamelesse and spotlesse to his Father ; wherefore saith the Apostle againe, *Heb. 2. 17.* It became him in all things to be made like his brethren, that he might be a mercifull high Priest, &c. that is, that he might be fit to convey life and salvation to poore soules

But

But Gods manifestation in the flesh, or persons of the Saints, is as into severall Cisternes which lye under the fountaine to receive their proportion : God manifesting himselfe in Christs flesh is as of a fulnesse to fill all ; but in the person of the Saints it is but of severall degrees and measures in order to a fulnesse ; that we may come to the fulnesse of the measure ; God hath manifested himselfe in our nature, that by that he might at length fill all our persons ; Thus is our nature joyned to the God-head, to be as a great pipe set at the mouth of some full spring, that through that God might run out his love and glory by degrees on our heart ; first Christ receives it at once, and then thorough his Spirit discovers it to us.

In a word, Gods manifestation in Christs flesh was as a Saviour, a Redeemer, a Head, a Head, as the Author of eternall Salvation to us. And this is the mysterie of mysteries, he which reads this may very well cease to wonder at any thing else.

This is the foundation of all Gods other dealings to us, the pole on which they all turne, all the discoveries of God are wrapt up in this one ; this unlocks Gods own Cabinet wherein all his designs lye ; Election, Redemption, Glorification, all is wrapt up in this, and made cleare

cleare when we understand this one expresseion
 God manifested in flesh, it is the being of light,
 and immortality to light, at once it opened
 heaven and earth.

1. This is the foundation of our union with
 God and Sonship; it is from hence that God
 is one with our nature, God is manifested as
 Father in our own flesh; we are Sons, because
 Christ is, he was really and naturally the Son
 and we through him receive the adoption of
 sons; *For he which sanctifieth and they which
 are sanctified are all one, therefore he is not ashamed
 to call them brethren, Heb. 2. 11.* So you
 have (*Gal. 4. 4, 5.*) God sent forth his Son in
 our flesh, that we might receive the adoption
 of Sons. God first takes our nature and marries
 it to his own Son, that so we might be united
 to him in his nature; This is the Antitype and
 modell of all relations; God one with flesh
 here is Father, and Son, Husband, and Wife
 all relations meet in this one. 2. It is by this
 that we have communion with God, we had
 never seen God, had not he manifested him-
 selfe thus familiarly in our own flesh; com-
 munion is in things, and between persons
 suitable; There was no suitable-nesse between
 God and us, untill he appeared in our own like-
 nesse, but now he made himselfe as it were fit
 for converse with the unworthiest Creatures;
 there

There is a sweet sympathy between Christ and
 of light, by reason that he dwels in the same house
 open clay, as it were with us; the devil himselfe
 when he comes to the *Indians* as their God,
 draw their hearts to worship him, appears
 the forme of a man, that so he might the
 better converse with them: The blessed God
 as willing to manifest infinite goodnesse to
 Some Creature, and to converse with them, and
 that all terrifying apparitions might be
 humned, he appears as a man, that so we may
 have intimate fellowship and communion with
 him; with what a holy boldnesse may soules
 draw nigh to God, and delight to behold him,
 and converse with him, now he is in such a
 habit of love and futablenesse unto our own
 itences? Why art thou strange, poore trem-
 anding soule, and standest a'are off, as if it were
 death to draw nigh? Of whom art thou
 afraid? What vision of amazement dost thou
 behold? Is God come down among men, and
 thou canst not look on him, lest thou dye and
 perish for ever? Why, cast one look more,
 and be not discouraged? It is true, God is
 come down, but not in flaming fire, not in the
 colour of justice, and everlasting burnings,
 but clothed with the garments of flesh, and
 sweetly desires to converse with thee after
 thine own form. Nothing can be a stronger
 F motive

74 *The Greatnesse of the*

motive to allure poore soules unto termes of peace and love as this, that God is come downe not to consume them with the brightnesse of his glory, but to beseech them to see with their own eyes their eternall happinesse. Let all poore soules come and put in their hands, and they may feele Gods heart come, and behold life and immortality inhabiting the tabernacle of earth, and their own peace and eternall happinesse in their owne flesh. Who can make any excuse now that he beleeveth not? Why do soules now stand off? What can be desired by lost soules more? Oh that I might see God, say some soules, why, he is come down in the likenesse of man; he walkes in our own shape; Oh, saith another, might I have my heart united to God; why, he is come down on purpose, and hath united our own nature to himselfe; God hath left all the world without excuse, he hath condescended below himselfe, that we might be above our selves.

In a word, by this the way of life is paved, and all the bars and blocks taken out of the way, all objections stilled in the birth, and answered before they are made; In this manifestation justice and mercy sweetly kisse each other, and have their equall joy, free grace, and merit, bounty and beauty, fulnesse and nothingnesse are made one, and triumph together,

together, the most hidden things revealed, and the worst things advanced, all things become nothing, and nothing all things; our nature which lay in rags enriched with the unsearchable treasures of glory; that flesh, which was so weake as not able to put forth a hand to save its own life, enabled to save millions of soules, and bring forth the greatest designs of God; and that flesh, which the Apostle calls a *vile body*, enobled and advanced beyond the nature of Angels: This, this is the great mystery hid from Ages, and Generations of men, that God lives in our flesh, and there acts all the parts of his glory. It is now no wonder that man is made one to God, and hath boldnesse through faith even to go into heaven, seeing God is come to carry them up with him; this was the first and great experiment which ever God did make of the fuldesse of his love, and glory, and we have now seene that in our flesh, which could never have been seene in it selfe.

Use 1. Seeing this is so great a mystery, what use can we make enough of it? doubtlesse it cannot be accounted lesse than a spring of unconceivable comfort to all poor soules; yea, in whatsoever condition they be; give me leave to extract some few grounds of strong support and joy, and we need no chymicall art;

76 *The Greatnesse of the*

the consideration doth naturally drop the strongest spirits of rejoycing and encouragement, that can be possible.

Unto two sorts I shall especially direct this use.

1 To poor soules, that are yet in the embryo, under the first and lowest convictions of their own condition, who first for feare of the wrath to come, and would faine draw neer, but dare not touch the staffe of their eternal comfort; this point will yield water of life, at the first striking unto their poor soules, yea, and more then their soules are able to beare, or their doubts are able to answer, if they will but observe what the weight of this expression is.

2. To beleevvers, who are yet trembling at the sight of their many sins, and not yet cleered up in the spirituall notions of the Gospel.

For the first,

Let me speak to you drooping hearts, who long after life and salvation, and to see God as yours, more then life it selfe; what ailes thy heart, who hath made thee afraid? what is that shakes thy knees, and dryes up thy marrow, and breaks thy bones, and cuts thy joynts and nerves.

Oh, why dost thou start back in the day of thy trouble! Why, you will say God is
mine

mine enemy, I am a stranger to him, I shall never see a glimpse of the face of God, where all my happinesse lies, sin hath brought forth death and misery in my soule; God's law condemnes me, my owne conscience accuseth me, and justice will have its due: These and such like, are the usuall apprehensions of such convinced soules.

Yet notwithstanding all this, let the word of the Gospell be heard, let the truth be heard speak for it selfe: God is manifested in the flesh: Were thy soule lost seven fold more then it is, the spirit of this expression is able to recover thee, and set thee upon thy legs, with a crowne of glory on thy head.

1. God himselfe is come into the world to offer the tearms of love, and peace unto thy poore soule, because it was impossible for thee to come to God; he is come to thee, and hath laid aside, as it were his owne glory, while he converses with thee. This is no ordinary design that God hath to drive, when he is so wonderfully manifest in thy own flesh; when God manifesting himselfe as formerly, in Thunder and Lightning, with an innumerable company of Angels, all having their swords of justice and vengeance drawn; well might poore soules tremble, and run into corners, for who would ever be able to indure his

78 *The Greatnesse of the*

comming ; but loe poore soule, God is come in flesh, with an Olive branch of eternall peace in his hand, and bids you all be witnesse, he is not come to destroy, but to save : There be but two things in God, which might discourage poor soules from making approaches to him, the infinite brightnesse of his glory, whereby there is such a great distance between God and his poor creatures.

2. The infinite severity and exactnesse of his justice, whereby he is clothed with vengeance ; but behold, these terrifying sights are gone, God hath made his appearance as a man, as one of us, and there shall not be the least distance between us ; and this God is likewise in our own Nature, to satisfie himselfe, and to gratifie his own justice ; for this is the naturall meaning of this phrase ; that God hath taken flesh, to reconcile flesh to himselfe.

Bring out thy sins, and weigh them to the utmost aggravation of them, and take in every circumstance, both of law and Gospell, and set but this in the other scale, that God is manifested in flesh, to take away sin ; how would all thy iniquities, seem lighter then vanity, yea, be as nothing, in comparison to that which is laid downe as a propitiation for these sins.

It is most true, that nothing can reveale God at such a distance from a soule as sin; it being that which is most contrary to his blessed Nature, who is infinitely pure and holy.

Yet, here is the *mystery* of godlinesse; that God himselfe is become the satisfier of himselfe, and that in our owne Nature: The utmost height of sin lies in regard that it is a contradiction to the immortall God; therefore it is so hainous, that the death of Angels and men could never expiate it, or reconcile sinners to God; but if God will dye in our Nature, and lay downe himselfe as a rancome, how is the demerit of sin swallowed up in the incomprehensible redundancy of divine glory? and now, how doth grace superabound infinite wisdom laid down for satisfaction of the transitory and finite transgressions of the poor creature, the Law-giver suffering for the offences done against the Law? Doth not your hearts yet begin to leap within you, and the blood to come againe in your faces, and strength into your sinews? In the apprehensions of this *mystery* of comfort, sure! that soule is shut up in the inmost dungeon of unbelieve, where never a beam of the glory of God shines.

But yet, will you have more, at least to leave

you without excuse ? This manifestation is not only a discovery in flesh, but to flesh.

And therefore, as he comes in our Nature to satisfie, so he comes in the Gospel, freely and fully to offer the termes of love, in the richest and most alluring expressions ; And if God cannot satisfie, what will ? What ever was done in our Nature, in order to redemption, was none other, then God acting out his owne love, and grace, and glory. So the Apostle saith, the blood of God was offered, meaning, that the efficacy and life of all that offering, was from God in our Nature, using that as an Organ or instrument to act by : Let unbelieve come forth and make its plea, and let it dare to appear before this consideration ; is not God enough to satisfie thy conscience ? Oh, come nigh poor soules, see what an infinite ground of comfort is laid in for you : let the rich and glorious openings of the hearts ; had God spoke from Heaven by himselfe, and called poor creatures, that lye in the midst of sin, crying out who shall deliver, and had he said, I will pardon you by my owne prerogative ; I made the Law, I will dispence with it, rather then you shall perish, what soule would not have been raised but up, even from the bottome of Hell ? (and yet unbelieve might scruple, and say, what shall

shall become of infinite justice, shall that be dishonored to save me?) But alas, that were not as much, as for God to come in our flesh, and come as a price, and pay himselfe before our eyes.

In the *Rom. 9.* The Apostle gives this as the great reason of all his actions, *he hath mercy on whom he will have mercy*; if there were nothing else but God's will in the salvation of poor soules, who hath contradicted his will? But God hath not only showne his willingness, but hath really undertaken the effect of it by his God-head, and ingaged his own honour, and all his glory, in the transacting of it. Oh then, why shouldst thou feare to cast thy selfe into the infinite Ocean of God's owne glory, notwithstanding all thy vilenesse, God himselfe stands to lead thee by the hand, and hath put a price sufficient in the hands of justice, to stop the clamors against thee; and if thou yet fearest to come to God, yet come to thy owne flesh; goe to Christ as having thy owne Nature, and knowes how to pittie thee. What can be said more, to draw on thy trembling heart? if God himselfe, and God so fitted and qualified, as it were, will not, must not men dye and perish in unbelieve, and who can pittie them? that when God's justice is satisfied, our Conscience should be

be unsatisfied ; that when God is come downe so low to us , we should stand questioning, whether we should come to him , what is it, but to say , all that God is, and doth, is lesse, or too little to comfort me.

2. Use reacheth to these poor beleevers, who yet stand as farre off, and though they have hopes, yet have little Faith , and cannot so fully close in with the Gospell , nor draw nigh so boldly before God , thorough the fears of their owne hearts. This point opens a door of rich entrance into the presence of God himselfe ; the blessed God hath made a Portall into Heaven , not of Iron or Brasse, but of thy owne flesh ; this is that new and living way which is consecrated from Heaven, and now, with what freenesse and boldnesse of heart, mayest thou draw neer to God. Unbelief is strangled , after this consideration ; since God is come in the flesh, we may beleeve any thing, for this is the greatest impossibility that could be. Why is God come downe so fuitable , so lowly , if he would have thy poor soule be afraid to come to him , if he had any other intention, but to give strong consolation to the most sad soules, he would have appeared in another forme , made use of another way, which should have bespoke such a design ? But what is the meaning of this at first sight :

God

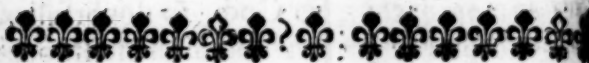
Mystery of Godlinesse. 83

owne and manifest in flesh, but this, as if God had
said ; you will not come to me, I will come to
you, and that you may see how reall and
under I am of your good, I have taken up
our owne flesh to make my great discoveries
; put your hand into my heart, and see how
ve beates, and look into your owne hearts,
and see what you want, I have taken the same
nature, that I may more sensibly supply you,
and that nothing may disquiet your hearts,
or dazle your eyes, I have set out my owne
glory in love, and sutablenesse to your capa-
cities ; this, and much more of the like-ex-
pressions, are the very naturall speakings of
this blessed *mystery*. Oh, consider once againe,
what a heart of love was in this design, and
what a ground of eternall comfort and support
is there to thy heart in this ; God is in thy
owne Nature, to take upon him all the misfe-
ries of thy Nature, and to supply thy flesh
with his fulnesse ; this is none other then Gods
heart leaping out into our bosomes ; and as
much as if God should have said expressly,
poor soules, I cannot keep from you, I love
your very Nature ; I will be nothing, so you
may be something, my glory shall not hinder
me, but I will vaile it, rather then it shall hurt
you, I will take as much delight in your flesh,
as in my owne Son, so I may but shew my
selfe

selfe kind and tender to you, and so I may have communion with you, and you with me. I care not, if I become one with you, live in your very flesh. Oh, that ever there should be a heart of unbeliefe, after these sensible demonstrations of divine glory and love; wilt thou stand off now, doubt now, why wilt thou have God to doe? can he manifest himselfe in a more taking, alluring futable way to thy condition? Is there any thing below flesh, wherein the great God can humble himselfe for our good? think of another, and a better way, or else forever beleeve. What art thou shy of God, who is so sweet to thee? many soules thinke it a great part of their humility, to see their owne unworthinesse, so as to draw back from God? Oh, it is pride to the utmost, when God hath made himselfe low, and is come so nigh to us, not to take notice of him; to draw back from such a blessed one, who drawes so nigh unto us. I beseech you, gather up your spirits, and annoint your hearts with the oyle of gladnesse; for God himselfe is come to live among you, and professeth he will have no other life, but among you; there he will manifest himselfe in all his sweetnesse and blessednesse to your soule. Lay aside all coynesse and strangenesse of spirit, seeing such a way of familiarity
and

and intercourse is made between you and God. It is very sad to see believers still so shy of approaching to God, so doubtful of their acceptance, when God himself stoops first, and is so in love with our acquaintance, as that he will be as we are. Let not such a Rocke of strength be slighted. But every day entertaine sweet and pretious thoughts of this design, and inure your hearts, to a way of believing in this God, so fully discovered.

Lastly, Let men and Angels look about them what a mount of vision is raised up for the strongest and quickest eye to take the fairest prospect of glory from, seeing God is manifest in flesh; If God begins so gloriously, how will he end? If God be so full of love, as to come down in flesh, oh what matter of hope is laid before us of what he will be to us? What doth God meane to bring poore soules unto? If his heart and glory be let out so full at first, beleeve, and wait for the most glorious openings of all Gods glory, seeing that he hath took the first rise of his manifestations so sutable to us; he is now manifested in flesh, and hath laid out a world of glory in that, but he shall be manifest in himselfe.



SERMON V.

1 Tim. 3. 16.

God manifested in the flesh, &c.

All divine truths, though they are but one in substance and nature, yet they are various in their manifestations, and have their particular glory and lustre that sparkles from them.

Here is in this verse one and the same glory of God discovered in divers administrations, and yet every one shining forth in a distinct excellency. God was manifested in flesh, made the object of shame and misery in the world, humbled and abased in our flesh, and that God is againe justified in the Spirit, and set forth as an object for Angels to looke and
admire

Mystery of Godlinesse. 87

admire, and for the world to lay hold on and beleeve, and then this God is taken up againe into glory, that is, advanced to that digni ty which he seemed to leave and bid adieu unto for a while; and all this but a delineation of the various conditions and considerations of one and the same person Jesus Christ, and carring on but one designe in severall representations for the good of poore sinners. This is that which the Apostle calls a great mystery, that is, the most hidden and profound designe that ever God undertooke to act, wherein all the depth of his counsels and heart was. For here is nothing else but God appearing in manifold shapes and formes to make poore soules partakers of himselfe, and raise up our conditions to a state of happinesse and glory.

Of the first of these particulars we have largely spoken, it being the prime and great mystery in this great order of mysteries. And yet there is so much in it as may againe take up our thoughts with new wonderment, what can be more sweet and precious than a manifestation of God to poore Creatures; but for God to be manifested in flesh so sutable to us, herein lies the mystery; that is,

1. God manifesting himselfe in a way of humiliation, as one that would lay aside
his

his glory to come and live with us, and undergoe the poorest and meanest condition for us.

2. In flesh, that God should make our owne nature which had sinned against him, and was so infinitely below him, to be our great ordinance of reconciling us to himselfe, and the organ of union, and communion with his own blessed nature; for God to manifest himselfe unto flesh is not such a mystery, it may soone be conceived; God did manifest himselfe to *Adams* nature: but that God should be manifest in flesh is the *great mystery of godlinesse*; God himself taking flesh, and dwelling in it with all his fulnesse, and advancing that flesh into onenesse, and making that flesh more glorious than Angels; through that flesh opening all his Counsels, dying, and satisfying for the transgressions of flesh, and making the richest discoveries of love and free grace unto the sons of men, this may well be called a *mystery*, and a *great mystery*, an astonishing, and amazing expression: And all other mysteries are wrapt up in this, this is that which Angels do so pry into.

Let us view it a little more in the contrivance and depth of it; God had an eternall design to discover his infinite love to some besides himselfe, he therefore creates a world of
Crea-

nder Creatures, some rationall, and only capable
of love, others irrationall, and serviceable to
that one Creature which he makes the top of
the whole Creation; set up one man *Adam*
him as a common person to represent the rest,
e our gives him abundance of glorious qualificati-
ons, let him over the workes of his hands made
with all subject to him, as if he were the darling
ifest of love. Now one would thinke Gods love
, it and glory had been centred here, that he had
felt taken up his abode for ever; but behold this
God man was but for a day, he fell from God, and
ery all that were in him, even the whole world,
nd and all these beloved ones that were in Gods
d eye from eternity fell with him into the same
ng gulph of sin and misery; Gods face is hid,
gh not a sight of him, but in flaming fire to con-
d demne sinners, and execute vengeance; but
d God had a further reach of love, and wisdom,
e and out of this darke cloud let some glimpses
e of another discovery, though so darkly that
few could spell it, or make any comfortable
sence or application of it to their own soul:
But by degrees God hints it out more, points
out with the finger by types and shadowes,
makes some models of it in outward Ceremo-
nies, yet all hid and dark, that in three thousand
yeares men were but guesling, and hoping
through promises for a manifestation of God.

90 *The Greatnesse of the*

And this is the meaning of that in *Eph. 3.* that it was hid from Ages and Generations of men, that is, hid in Gods brest from them, they knew not what to make of this designe; but at last God opens himselfe fully; and what doth all this workings end in? why, in this, that God is manifested in flesh; the whole of all this myltery is summed up in this, that God tooke the flesh of these poore sinners which he had so loved, and joynes himselfe to it, and cals it Christ a Saviour, and Redeemer of these poore sinners that lay condemned by the Law, and under condemnation with the whole world; and God comes to lye in the wombe of a Virgin, to be borne as we are, to live in the world in the poorest and meanest estate, as if he had not wherewithall to lay his head, he dies in that flesh, and is glorified in it; and joynes it so nigh, as that there is a communion of properties between them; that attributed to God which is proper to flesh, as to be borne, to suffer, that to flesh which is only proper to God; who can choose but wonder when he thinkes of this phrase, that a peece of flesh should be called God, and God who is immortall, incomprehensible be made flesh, and dwell among us; flesh infinitely provoking God, and God in the same Flesh infinitely pleased and satisfied.

God

God veiling himſelfe with Fleſh, which was a way to darken his glory, and yet unveiling at the ſame time the deepeſt and darkeſt of his deſignes in the moſt bleſſed and comfortableſt way to ſoules ; this ſwallowes up our thoughts, and raiſeth our faith to beleewe any thing, after this, when a ſoule can look on God as in his owne fleſh, and ſee him at one time as Saviour, and his Father, and his Friend, and his Reconciler, as his Juſtification, and his Sanctification, how can his heart containe within it ſelfe, but leap out of it ſelfe as one loſt in the admiration of it ; all the actings of Salvation turne upon this hinge ; when Chriſt was borne into the world, the Apoſtle ſaith, *Ioh. 1. 14. We ſaw his glory as of the only begotten Son of God, full of grace and truth,* noting out, that at firſt ſight of him, ſo much glory ſparkled from him as could appear from none but a God walking up and down the world, or at leaſt his own naturall Son that came out of his boſome.

I will adde but two things by way of uſe to ſhut up this point.

Uſe 1. Study this myſtery above all things, nothing ſo pleaſant, nothing more deep, come but once to know the myſtery of God in our fleſh, and thou wilt deſire ſoone to be taken into fellowſhip with it ; the Apoſtle deſired

to know nothing but Christ, and him crucified, this is none other than the Lord Jesus ; whatever expression is given of godlinesse, it is none other than God in Christ ; what delight should soules take in the looking on their own happinesse ? with what joy should we draw water out of this well of Salvation ; the great reason of the shallownesse of our comforts, the shortnesse of our hopes, and faintnesse of our spirits, the lownesse of our graces, is from the not-knowing this mystery : we looke on our selves, on our present attainements, at some scattred promises, but not fully on God in Christ ; God in our own flesh, a soule would see here a fountaine opened of grace and comfort that could never run dry.

1. God hath set our own nature as a vast pipe to his Godhead, that it may flow out in all manner of fulnesse upon our hearts ; our flesh stands not for a cypher, but it is an Organ of life and grace to us. If we saw such a fulnesse in our owne flesh laid in on purpose to enrich us, would we be so poor, want so much ? We eye this, and that, but know not that all the fulnesse of God lies in our own Flesh, to be emptied upon us.

2. God hath in our own flesh laid out the modell and draught of what he will doe unto

all

all his Saints for ever, for he made Christ the great Epitome of all his designe, and thou maiest see thorough thy flesh at once, what thou art design'd unto, and how high and rich thou shalt be; what a design God hath upon thee; for look what was done to our Nature in Christ, shall at length be done to all the persons of the Saints in Heaven. If we knew this, how high would our hopes be, and how lofty our expectations, after the utmost enrichings of the great God? For to what end hath God made flesh so glorious, but to shew what he will by that make us.

3. What ever God is in himselfe, thorough our flesh, he is to us, if he be good, or mercifull, or gracious, or powerfull, &c. For this manifestation is a suiting of all that God is to us, that when we eye this *mystery*, we may see what ever God is acted out to the comfort and benefit of our owne poor soules; God himselfe making all his attributes and glory serviceable, to the good ends of his poor creature, and that in and thorough their owne flesh.

Oh, my Brethren, let not such a strong hold be passed by, not such a treasury be unlookt into: In this *mystery*, you have Heaven brought downe to Earth, yea; more then Heaven; For God himselfe is come downe

94 *The Greatnesse of the*

to open his heart to you. Let nothing take off your eye from this, set Faith on work immediate y to eye this fulnesse; one mite of Faith on God in Christ, that is in our owne Nature, brings in more grace and comfort then a thousand considerations of any thing else; yea indeed, it is the only spirituall way of conveighing all comfort to the soule; there is no saving knowledge of God, but as he is manifest in Christ, and doe not thinke that God is gone out of flesh, that is, that Christ hath left his humane Nature behind him, and is only gone up in his spirit to Heaven, nor but this flesh of thine is received up into glory, and stand as an eternall monument of love, and is the great Ordinance unto the end of the world of life and salvation, and God shall come againe in the same flesh, though not as abased, but glorified. Oh Brethren, what successive sweetnesse, and without any intermission, would flow out on your hearts, if you did by Faith lay your heads at this pipe; How canst thou want grace, when thy own flesh hath it without measure, and on purpose to fill thee? why art thou sad, when thy own Nature is made reconciler of thee to God? Bretheren, you live not like men under this design, that know what such a *mystery* meanes, you would see enough and to spare, a redundancy

plenty of every thing you want in this Lord Jesus ; and the floods of immortality and glory would soone break over your unbelieve, and swell your hopes and joyes, beyond all bounds. God hath made our Nature a Myne of all sorts of rich and pretious graces , that by digging into it, we may see our estate. Whatever the person of Christ hath in himselfe, is all to convey unto us. Oh , that you were but insighited into these glories ! had but acquaintance with this discovery of God, how blessed might you live ! What a happinesse must it needs be, to see God in our own Nature , and our Natures in him , and to behold nothing else but love , acting in a fulnesse of all grace and glory, to a poor soule !

Let your whole spirits be carried out thus fully to Jesus Christ, and with both hands, even with heart and soule claspe about Jesus Christ, and you will soon find depths of love and grace, power and sweetnesse, overflowing and swallowing up your heart.

A soule hath space enough to expatiate its selfe, and hath a sure Rock to rest on ; other things are narrow , and circumscribe the thoughts ; all the promises of particular graces are gathered up in this one manifestation of God. Thinke upon love in this or that communication, either in outward or inward
graces;

96 *The Greatnesse of the*

graces ; still we are shut up, our thoughts can
goe beyond all that ; but God manifested
in Christ, there is room enough for a soule
to let out his utmost thoughts , and to enlarge
his affections, and yet there is no taking in by
one soule , the vastnesse of this *mystery*, or the
compleatnesse of this fulnesse ; When a soule
hath got out grace enough for this condition,
and yet still that fountaine runs, and knowes
no proportion ; if we would therefore study
to know how to use this *mystery* , we should
find our comforts exceeding our doubts , and
our supplies our wants. When Saylers are out
in the Ocean , they feare not, though storms
arise, and the Ship tosse ; But when they come
nigh land , then they feare , Sand and Rocks
then lye undiscovered. So it is with a poor
soule , as long as he lancheth out by Faith into
the fulnesse of Christ ; it is safe in the midst
of the greatest stormes , all the feares of unbe-
liefe are , when we come nigh the shore of our
own duties and performances , and come to
see the land of our weak workings, then we
come into shallow water , and stick fast in
misprisions , and are scattered by doubts and
feares, because there is not water enough , not
a stream deep enough to beare up the burthen
of our sinking and dying soules.

That we may therefore know how to act our
Faith

Faith to get strong consolation and full supplies.

1. Faith must goe directly unto God as in our flesh, that is, unto Jesus Christ, and take in nothing by the way which may divert its strength, never stop untill it fasten on this fulnesse of God in Christ. For when the eye of Faith roles here and there, and takes in but partiall sights of Christ, as in some particular promise only of this and that grace, and doth not fully set on Jesus Christ, as God in our Nature, it loseth the efficacy of that influence, which also would come; and besides, it divides the strength of its owne aet, which is most strong, as it doth adequately rely on Jesus Christ, and singly closeth in with him; for the truth, is, promises and actings, or what ever way God lets out himselfe, is but to allure and draw on the soule to an immediate close with the person of Jesus Christ.

2. Know, that though there be some things in Christ, which are most proper for some acts of Faith; as Christ dying, and crucified for a recumbents Faith unto the satisfying of his soul, in the pardon of sin; yet the strongest & purest acts of Faith are these, which take in Christ as such a person, laid out in all his glory, and all his offices as futable to the condition of the soul. And the more comprehensive acts of Faith are taken in Christ in
his

his fulnesse, the more are the injoyments of it, and the more lively the influences ; As the more Iron is set at the advantage of the strongest point of the Loadstone, and adæquately laid for an immediate close, the stronger impression is left ; and the more powerfull it is attracted, all such electricall bodies, worke (as all other) according to the propinquity, immediation, and adæquatenesse of the approach of other things of a suitable Nature to them. Therefore the Apostle saith, *Heb. 12.* looking unto Jesus, *the Author and finisher of our Faith*, standing and beholding as with a stedfast eye, what he is, from first to last, as the Author and finisher of our Faith. So in another place, *1 Pet. 2.* *To whom come as to a living stone ; we are built up &c.* These loose and transient glances on the actions and offices of Christ, bring in but loose and ordinary communications ; but hearty and full out-goings to him, as God is in him, and as such a person, thus and thus qualified from Heaven, carries power and life with it. And these vast and serious spirits who are not content only with flashie or secondary actings on Jesus Christ, but are longing to be diving into the depths of Christs glory and excellency, carry along with them impressions of an abiding and transforming

Mystery of Godlinesse. 99

forming Nature. Oh, therefore be ambitious only of apprehending what is the riches of this glorious *mystery*, and let not coarse and common apprehensions of Christ content you.

Some think it a carnall apprehension of Jesus Christ, to know him as in flesh, it is true, to apprehend him absolutely so, as only having flesh, and going up and down in weaknesse; But to consider Christ as God manifested in flesh, and that flesh acted by God, and filled with God, is a true and spirituall apprehension of Christ, and that wherein lies one of the greatest mysteries of godlinesse; for we are not to understand this as a mystery only for that time: As if God came and once manifested himself in flesh to satisfie for the sins of his Elect, and so to leave it down againe, but very flesh remaines to this day, and shall remaine, and all the spirit and life which the Saints shall have unto the end of the world, is to be conveyed through that person which hath our flesh; yea, the Spirit it selfe dwels in it, and is conveyed through it; therefore looke upon this as a standing manifestation of God to your soules, and believe perfectly on it. See but how God hath fitted an object for faith in this mystery. This expression that God was manifest in
Flesh

100 *The Greatnesse of the*

Flesh is so laid out, that it doth as it were create faith in every soule that looks in it.

1. What is fitter for a poore soule who hath nothing than God himselfe, who is the utmost object of faith, the happinesse of the poore creature depending on his relying on God. But.

2. Because God himselfe is offended, and the soule cannot find ground for faith in God himselfe, you have God manifested in our own Flesh, that is, God takes up our nature, and joynes it to himselfe as one person, and laies out that before faith: So that here is God, and God suited to the particular state and condition of the sinner; and not only barely acting towards us, but manifested in the greatest love and fulnesse to us; whatever may feed the humour of unbelieve is destroyed in this: For God hath laid in that in our own nature, which doth not only suit, but swallow up the wants and miseries of poore soules.

There be but three things can hinder faith.

1. The infinite exactnesse of divine justice which must be satisfied.

2. The exceeding unworthinesse of the soule.

3. And in the sight of both these, the want of a Mediatour, or some suitable person which

Mystery of Godlineſſe. 101

which may ſtand between the ſinner and God, which the ſoule may go unto, and firſt cloſe withall, before it deales with the infinite glory of God himſelfe.

Now in this myſtery faith is fully ſatisfied.

1. God hath ſeemed to paſſe by, and overlook the unworthineſſe of his Creature, himſelfe diſdaines not to be as they are, to wear their own fleſh; and

2. That his juſtice may be ſatisfied, and their hearts quieted, he hath but the union of that fleſh ſet up a perſon which is nothing but fulneſſe, and righteouſneſſe, love, and bowels to receive the firſt acts of our faith, and to have immediate union, and communion with us, and yet ſtill this is God himſelfe manifested to us; and though we pitch not our faith immediately on God, yet at laſt we come to him, and our faith lives in God before it is aware, as it were, through the ſweet intervention of that perſon which is God himſelfe called but by another name.

Take faith as it lies in adherence and recumbency, or, as it may be ſometimes taken, for an act of aſſurance both have enough to lay hold on in this myſtery: For the firſt, Take the pooreſt ſoule that groanes under the ſaddeſt wants, and burthens, and ſeemes by ſin to lye at the vaſteſt diſtance from God, yet

yet he hath ground here to beleeeve, that to go unto, and rely, and cast himselfe freely and fully, with the greatest confidence on Jesus Christ : For here is none other than God himselfe offering himselfe as the righteousness and riches of such a poore soule, and that in such a way as he shall be judge with his owne eyes ; and for the faith of assurance what ground is there for a soule to be perswaded of all the reality and truth of Gods intentions, seeing he hath so sensibly demonstrated it in taking our own flesh ; if God cannot content himselfe, who shall ? And he professeth he is pleased, and delighted in that Union, and satisfaction by it, which he hath in our nature ; *This is my beloved Son, in whom my soule is well pleased, Mat. 3. ult.* Doubtlesse Gods heart must needs be much in, yea, and infinitely set on the salvation of the soules of poor sinners, seeing he hath made such an overture to advantage it, as the taking up our flesh which was so far below him ; and what can poor soules now beleeeve otherwise, but that God cannot be content with his own honour and glory alone, but he must impart it, yea, and to those which have beene the most unworthy, and most contrary to him and his glory.

So that Beleevers, you see, how heaven and earth,

earth, God and man, are combined together to do you good, and what opportunity have you of living gloriously upon God in your owne nature; Faith desires no more but an encouragement, and a person to close with, and in both you have a sutablenesse from this, that God is manifest in flesh; that God is manifested in such a way as flesh, is enough to move any heart to beleieve that he is as he acts; but this expression doth not only stir up hope, but fits the very person so sweetly, as if one would desire, or propose a thing to ones desires, it could not be more qualified than this, that God is manifested in flesh; for here is God himselfe brought downe to our termes, and made subject to our owne propositions. Oh that this exhortation might be of force but to improve this glorious designe to the supplying of all your wants; and the making up all your losses; and when you make use of Christ, go not to him as one who hath something, but all things; yea, let faith have its course, and hinder it not from a full and immediate laying hold on the riches and fulnesse of God himselfe, both for Justification and Sanctification; for it is God himselfe which in your flesh is made the proper object of your faith.

Use 2. That seeing God is manifest in
Flesh

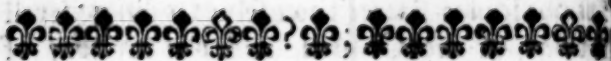
104 *The Greatnesse of the*

flesh, that is, so blessedly in Christ for our labour to get a manifestation of God in your own flesh, for this is the comfort to your soules; what if God be made one with a common nature in Christs person if he be not made one with my spirit? You heare often that there is a mystery in Gods being discovered in Flesh, but who among you have had the manifestation of this God in your own soules? The Apostle speaking of the sweet fruit of his sufferings, saies it lay in this, that the life of Christ was manifested in his mortall flesh; doubtlesse Gods designe of manifesting himselfe in flesh in generall, was, that by that he might manifest himselfe to flesh in particular; and these soules can have no speciall comfort in this, that God is manifest in their nature, (that is, in Christ) except they have a speciall discovery of this God to themselves; actions are sutable to the being of things: if God be in our nature, he will act in that nature what may be most glorious to the good of soules. Look to your own hearts, what manifestations of God are there; Dost thou say, thou beleevest that God was manifest in flesh? And yet there is not a glimpse of Gods glory in thy own heart; why, the Deviles can say as much and perish; why hath God taken up our nature? What, for

for himself? No: But by that as a medium
 he might communicate himself to our persons;
 let not soules flatter themselves with generall
 notions of the Gospell, and the myſtery of
 it; If God be not in thy person, as truly,
 though not as fully, as in thy nature, thou
 haſt no particular comfort from this deſigne;
 when *Paul* ſpeaks of the Gospell in generall,
 he ſpeaks particularly of the manifeſtation of
 it to him as his comfort, *It pleaſed God to*
reveale Chriſt in me, Gal. 1. whatever is done
 in our nature in common is to be done ſpiritu-
 ally (though not literally) on our persons;
 and if God be revealed in Chriſt, and that
 Chriſt be not revealed in us, all is nothing;
 the end of God is by that to bring up our
 hearts to himſelfe, and that we may know
 what is the riches of that glory which he in-
 tends to communicate by the firſt fruits of it
 in our own ſoules.

SERMON

H



SERMON VI.

1 Tim. 3. 16.

Justified in the spirit, &c.

HAving spoken of the first and great mystery of godlinesse which the Apostle reckons up in this verse, that *God was manifested in flesh*: Another presents it selfe before our eyes to be admired; In the things of the Gospell you go from glory to glory; you can no sooner come out of one roome of blessednesse, but you step into another as glorious; every step to heaven is a new opening of Gods glory; What would a soule expect more than a manifestation of God, and in flesh so fitly for his good? Who would not sit down under the shadow of this happinesse and go no farther; but yet this is not all, this God is set forth in another

another myfiery, as, *juftified in the fpirit* before one is able to go to the bottome of one myfiery he is led into the bofome of another; fo thick and faft doth the glory of God break in upon the poore foule, as he is not able to keep his eye faft on one thing, but another as glorious comes to be prefented. Brethren, what a blessed thing is it to live in God, to be viewing the myfteries of godlinesse? Seeing God himfelfe is laid out before your eye as in manifold manifestations of his own glory; Saints may do nothing elfe but ravish their hearts with the diverfity of heavenly light which breakes forth from the bofome of God.

One would thinke there needed no other myfiery to take up the thoughts of a Saint but this, that the blessed God is manifested in flefh; Who is able to reach the fulneffe of this difcovery? But yet you have another myfiery as great and amazing fprings out before your eyes, to aftonish you, that this God was *juftified in fpirit*.

The firft refpects his humiliation in our flefh: The other the beginning of his exaltation; and yet thefe are onely various expreffions of Iefus Chrift our Mediator

There was two great things to be done for the falvation of finners: Satisfaction, and

108 The Greatnesse of the

Justification ; God now , in regard of these two considerations, manifests himselfe as in two formes : First , in flesh , as abased and humbled , that in our own nature he might satisfie for our sins , and lay a ground-worke of eternall communion with us ; and then as a testimony of the reality of this satisfaction he was justified by or in the spirit. So that you have Christ set out in these two considerations , as standing in our own flesh to beare the guilt , and charge, the misery, and punishment of our sins , and as discharged and justified from all these by the spirit.

There be those things to be opened.

1. What it is to justifie.
2. What meant by spirit.
3. How God is said to be *justified in spirit*.

For the first , to justifie, or to be justified, are words though commonly spoken, yet much mistaken ; *Bellarmino* , and the Jesuits take it ever in a Physicall sence, for the infusing habituall principles of grace in the heart, and so make it all one with Sanctification , that so by that they might have a way of setting up their own righteousness equal with, if not above, the righteousness of Christ ; and yet it is not to be denied but sometimes this word signifies to make just. But the common and usuall signification is,
first,

first, to pronounce or declare one just; So (*Luke 16. 15.*) *Wisdom is justified of her children*, that is, all the sons of wisdom will vindicate her from all the false aspersions cast on her by the sons of folly in the world, and pronounce her righteous, that there are the issues of life in her waies.

That thou mayest be justified by thy sayings, *Rom. 3. 4.* that is, declared to be just. So in *Mat. 12.* saith Christ, *out of my words thou shalt be justified or condemned*; that is, pronounced just according as thy words are good.

Secondly, It is taken *sensu forensi*, in a legall sense, for the acquitting or absolving a Malefactor from the guilt and punishment of the Law; *Esa. 5. 23.* he which justifies the wicked, and condemns the righteous is an abomination to the Lord; speaking of the Rulers. and these which sit in judgment, that is, he which laies guilt on an honest man, but acquits a wicked man.

How is a man said to be justified this way?

1. When as he is falsely accused, and is declared by the Judge not to have done the fact, but to be righteous, then he is justified from that act.

2. When a man is really accused, and yet for, and in consideration of some other thing is acquitted and absolved from the guilt

110 The Greatnesse of the

and punishment of that which was laid to him, then he is said to be justified also.

For the second thing ; what is meant by *Spirit* ?

This word is likewise taken divers waies in Scripture : Sometimes for the soule and life of a man ; *Into thy hands I commend my Spirit, Psal. 31.* Christ cried , and gave up his spirit, *Mat. 27.* that is , his life departed from him. But especially it is taken these foure waies.

1. For the whole divine Nature , or the God-head. God is a spirit, that is, the Nature of God is spirituall, unknown to flesh.

2. It is sometimes taken for the divine Nature of Christ ; so the Lord is that spirit, that is , Jesus Christ is that spirit, which is opposed to all the outward and fleshly ordinances of the Law .

3. It is taken for the Holy Ghost, or third person of the Trinity , as distinct from the Father and the Sonne. There be three that beare witnesse in Heaven ; the Father , the Word , and the Spirit. *1 Iohn 5.* It is the spirit which beares witnesse , for he is truth. I will send the Comforter , even the spirit of truth , *Iohn 14.* And I will pray the Father for it. *Iohn 3.*

4 Taken for the product, or work of the Spirit ; what is borne of the Spirit is Spirit ,
that

Mystery of Godlinesse. I I I

that is of the same Nature with the Spirit it selfe. So that now, for God to be justified in the Spirit, is not meant as if he had any righteousness infused in him, which he had not before, but that he was justified, that is, declared to be righteous, one who had no sin, neither was guile found in his mouth, and that he was absolved from all that charge of the guilt and punishment of sin, which was laid upon him, and one who had finished his course, and done his worke compleatly, both satisfied the law, and the justice of God; and that in or by the Spirit, that is, his God-head, or by the vertue and merit of his divine Nature, which made all he did, efficacious and satisfactory, the Spirit it selfe bearing witnesse of it, and fully discharging him from what was laid upon him.

For these words, (as one saith) to be brought in answer to an objection, which might be made on this, that Christ was God manifest in flesh, that is, humbled and abased, or else he could not have suffered; why hence, the world thought he was a deceiver, that he was not such a one as he pretended, took upon him as a malefactor, and used him so; why, but he was not so; for though he was manifested in that base and low way, and so united and clouded in flesh, yet he was justified in

110 The Greatnesse of the

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112 The Greatnesse of the

the spirit ; they saw not that inward glory and power which was in Christ's Nature, but what ever men esteemed of him, yet the spirit it self justified him.

But seeing this is so great a *mystery*, let in the second ranck of the deep things of God, we had need look more narrowly into it, and see what the Scripture saith concerning this ; how Jesus Christ may be said to be justified.

This is to be premised in generall, that it is spoken in opposition to his humiliation or manifestation in flesh, for in that he seemed to be condemned to walke up and downe as a sinner, one which was the shame of the world ; and therefore he is said to be justified in the spirit ; that is,

1. Internally, what ever he was without, yet within he had a spirit of glory, his outside was meane, but his inside blessed.

2. Externally, he was notwithstanding all the visible actings of him in the world, and the misapprehensions of wicked men, yet the spirit did still justify him, and cleer him, and declare him to be righteous.

Two things were laid on Christ, which he had need to be justified from.

1. The false aspersions which the world laid on him ; they lookt on him as a deceiver,

Mystery of Godlinesse. 113

a friend of Publicans and Sinners, one which blasphemed, when he said he was the sonne of God, one which had a Devill, and wrought all his miracles by the Devill.

2. The state he stood in under our sins, have had the guilt and the punishment of them laid on him, whereby he stood as a visible malefactor, and under the visible sentence of condemnation.

For Christ was really charg'd with the satisfaction of our sins, and was liable to all that the Law could say to us for them. Now he had need to be justified from this, by having an acquittance and absolution by the spirit of God.

Now, in both these wayes may Christ be said to be justified.

1. He was justified in the spirit, from all those wicked imputations his enemies laid on him; none were accounted of so vile, as Jesus Christ; all the reproaches that could be invented, were laid on him, they called him a Devill commonly. Now see how he was justified in the spirit, that is; first, how cleer he was within in his spirit, no guile was found in his mouth.

2. By his Godhead, what bright sparkings of God, was in the face of Jesus Christ, to the conviction of his enemies? many times
when

114 *The Greatnesse of the*

when they came to catch him, they were catch'd by the beauty of his glory, and faine to confesse he was a righteous one, and that never any spake or acted like him : in all that ever he did in the acts of his humiliation, he was justified in it, God clearing it up, that he was the true *Messias* and Saviour of the world ; when he was borne, wise men came by the spirit to see him and worship him, when he was baptized the spirit came downe visibly on him, and proclaim'd from Heaven, that he was the beloved Son of God, with him he was infinitely well pleased. Nay, come to the uttermost degree of his humiliation, when he hung on the Crosse between two thieves, by his spirit he converted one of them, and made them acknowledge he was the righteous man, and they only the sinners. In a word, what ever he did or spoke, the spirit did act it in him, and justified him in it. *I speak not of my selfe, but God testifies of me, Iohn 6.* He was begotten in the wombe by the spirit, led up and downe in the spirit, offer'd up by the eternall spirit, raised from the dead by the spirit. That place in the *Romans*, 1. 3. cleers up this; *He was declared to the Sonne of God with power, by the spirit of holinisse in his Resurrection.* It is a place which answers this ; *He was of the seed of David*

Mystery of Godlinesse. 115

concerning the flesh, but declared to be the Sonne of God in the spirit, when he did rise againe; as much as to say, he was God manifest in flesh, that is, in weakness, and yet he was justified by the spirit of holinesse, to be the sonne of God. Christ would often call himselfe the son of God, and for that, he was called a blasphemer, and for that, they sought to put him to death, as if they had said, we will try that, thou canst not dye if thou be the Son of God: And so when he was put to death, they were confirmed, that he was a deceiver; But now, when he rose againe of himselfe, then he was declared with power, to be the son of God, that is justified by the spirit of holinesse; or the holy spirit; that spirit did declare, that he was full of holinesse: But this was the least part of Christ's justification.

2. Christ stood under the charge of all the sins of the Elect, as a common person, and so was by God himselfe condemned; he bore our sins on the Tree, in his owne body, that is, was really charged with the guilt, and the punishment of it, and though he was not guilty of any sinne, yet was punished as the greatest malefactor, standing as our surety. Christ may seem to be condemned, even by God himselfe, and he must come off cleer, or else

116 *The Greatnesse of the*

else lye under the punishment of it for ever: for once the charge was laid on Christ, the law looks to him.

Now Christ that was thus visibly condemned, he is justified in the spirit, not only that he was appointed to satisfie; but that he had satisfied, and took away these sins; and it was reason, that if God did charge him with the debt of our sins, that after he had paid it, he should be acquitted and declared just, and the Justifyer of these, for whom we undertook: Now this is the great meaning of this phrase; that whereas Christ was manifest as God in our flesh, and so stood under the guilt of our sins, he was justified in his spirit, and cleered by God, that he had fully satisfied him.

That whereas God was manifested in flesh, that is, as the Apostle saith, *Rom. 8. To condemnne sin in the flesh*, that same God-man was also justified in the spirit, that is, freely and fully acquitted by his God-head from all these sins, and so taken up into glory. And Christ himselfe in a Prophecie, when he was to dye, and be judged as a condemned man, he comforts himselfe with the thoughts of this; *He is neer that justifies me, who shall condemne? Isa. 50. 8. 9.* So likewise the Apostle speaking of Christs Resurrection, *he was put to death by the*

Mystery of Godlinesse. 117

the flesh, but quickned in, or by, the spirit, 1 Pet.
18. a place fully paralell unto this, *Paul*
with, he was justified in the spirit, and Peter,
that he was quickned in the spirit; both meane
one and the same thing, viz. that new life
which Christ had from the dead when he left
all our sins behind him and rose againe; and
by spirit is meant his God-head or divine
nature, whereby he was both raised from the
grave, and the guilt of sin together, he was
quickned and justified; as a Malefactor, by an
absolution receives a new life after the sentence
of death: and this worke of justifying Christ
is especially laid on Christs resurrection; who
when he dyed was as a condemned man, but
when he rose againe appears as a righteous
man, which had finished his worke. For
justification implies and supposeth a former
guilt laid to ones charge of which he is
acquitted. There was reason, that if Christ
bore our sins, and stood as on condemned,
having done away sin, should likewise be justi-
fied from the guilt of what was laid on him,
and be pronounced righteous: Christ was
under the greatest attainder that ever man
was, he stood publikely charged with the guilt
of a world of sins, and if he had not been
justified by the spirit, he had still laine under
the blame of all, and been liable to the execution
of

118 *The Greatnesse of the*

of all this in his own soule ; therefore though he was manifest in flesh as one condemned in that flesh , yet the power of his Godhead raised him up from under the power of death and declared him as a righteous person , one that was accepted for , and that had completely satisfied for poore sinners. And as at first conversion we passe from death to life , that is , from an estate of death and condemnation to an estate of life and justification ; So did Christ at his Resurrection , from an estate of death and guilt which was laid on him to an estate of life , and glory and justification from sin ; for had there been any sin unsatisfied for he could not have been justified.

Use 1. Is to informe us of the greatnesse of this mystery , that God should be justified in spirit ; That God should manifest himselfe is a wonder , and especially in flesh : But that we should be justified , that implies a guilt , some default ; and doubtlesse this is one of the wonderfulllest discoveries of his love to soules. How can God be said to be justified ? who can imagine any evill in the Almighty , who finds folly in the Angels ; they are not able to justify themselves in his sight ; but the mysterie is in this , that God himself which was in our flesh , (which is none other then Christ) he is also justified for us. God

in our flesh takes upon him the charge of our debts, and by his owne spirit justifies himselfe.

Oh, how are poor soules raised at these expressions. All the works of our salvation are done by God himselfe, he taking that on him, and acting over that in the person of his Sonne, which must be particularly done in them.

Two things were to be done to save us; Satisfaction, and Justification, payment of debt, and discharge of bonds. Why now, God comes in our Nature, and is both punished and justified, as if he had done the offence, not we: God is justified, instead of us, and dyes when it was our condition; let our hearts not be commonly affected with this mystery.

2. *Use.* This mystery raiseth againe from the dead, the hopes and joyes of poor soules, and in the midst of all their sins, and apprehension of wrath, gives the strongest ground for Faith in their justification. Why was God (or God in Christ) justified, he had no need of such an act in himself, no guile was ever found in his mouth, he was a Lambe without spot; but all this is to denote what God was for us, that he might be to us. All the acts that were to be done on us, were first done

120 *The Greatnesse of the*

done to God in our Nature, acted on Jesus Christ; and he was but an image of what is to be personally done to us; yea, whatever consideration he passed under, it was as in our stead, and we are to reckon our selves as sharers with him, yea, as really partakers with him, as if we had acted it in our own persons. When he dyed, he stood under an act of attainer for sin, he acted nor was capable of none, but only stood there for us, and our very sins, on the Crosse were crucified with Christ, and satisfied for by him, as if we had paid the utmost farthing with our owne hands; so when he was justified by the spirit, we were justified. He was justified as a common person in the room of all the Elect, as he died as a common person for their sins.

In these two expressions, you have all the mystery of Redemption, and the reconciliation of sinners to God.

I. God was manifest in flesh, to bear our sins, and to be abased and humbled for them, whereby he might satisfie himselfe, and then in the token of acquittance, and absolution of us from all these sins. he is justified in spirit, and all the objections of unbelieve, are answered in this. Saith the soule, how shall my sins be satisfied for? Why God is manifest in flesh for that end, to lay downe an infinite price

price to his justice ; But how shall I know
 that my sins are taken away, and that I am
 justified from them ; why, that God was
 justified in spirit, that is, the spirit which
 speaks nothing but truth, and who knowes all
 things, did publickly declare that there was a
 compleat righteousness obtained for sinners,
 and did pronounce it to Christ, as in the name
 of all the Elect.

It is worthy further search into this, what
 Christs being justified in the spirit, amounts
 unto, for the comfort of poor soules, in regard
 of their justification, that so we may all see,
 what full and plenteous redemption there is
 in Jesus Christ, and what matter of holy
 triumph we have, in regard of our own
 justification.

First, that Jesus Christ should be justified,
 and that for us, or in our name, as the
 Attorney takes up the Bond in Court for
 his Client ; it is as good in Law, as if the
 party himselfe were there to recieve the
 verdict, and see the act inrolled. And observe,
 it was more for Christ to be justified, a harder
 thing then for us, for he had the sins of the
 whole world of the Elect upon him, and yet
 Christ beleeveth his justification ; in that
 former place ; *Esa. 50. he is neer that justifies*
 Well mayest thou beleeveth the particuler
 justification

122 *The Greatnesse of the*

justification of thy person, seeing Christ was justified for thee before-hand; he was that great surety, that stood bound to pay thy debts, and he was publickly acquitted for thee. And this is certaine, that Christ being justified at that moment, all the Elect were virtually and really justified in him; that act of God which pass'd on him, was drawne up in the name of all you; and when you beleeve, this Indenture is showne unto your hearts.

But secondly, in that he was justified in the spirit, our comfort is raised higher, for it was not an ordinary acquittance which was given Christ in our name, but what was drawne up by the spirit of truth, who can speak nothing but truth; God himselfe justified himselfe in our Nature, by his owne spirit, such an infallible witnesse cannot be questioned. And though by spirit be meant his Godhead in generall; yet it is specially meant of that person which is the spirit. Therefore the Apostle *Iohn*, *Iohn* 1. 5, 6, 7, 8, 9, 10. reduceth all to this, *that it was the spirit that beares witnesse to this, that life is in Iesus Christ; Christ came by water and blood saith he, but Christ is the spirit that beares witnesse to this.*

There were two things which did justifie Christ, and both done by the spirit, his resurrection

rection and ascension into Heaven, in that he rose againe; it was cleer that he was justified, for else he could not have risen, if he had not satisfied, the bands of Death would have held him fast in the Grave, but that he can raise from the dead, *he was declared to be the sonne of God with power, but still by the holy spirit, Rom. 1. 3.* And in that, he by the spirit was carried up unto his Fathers glory, and sat downe at the right hand of God. It cleerly did shew, he was accepted and freed by God, from that which was laid on him. Therefore Christ saith, that this shall be one of the great things which the spirit shall convince the world of, viz. *Of righteousness, because I go to my Father, Ioh. 16.* That is, that there is a compleat righteousness obtained, and justification; or else I had never been admitted into my Fathers presence; and all this acted by the spirit.

And as a further evidence of this, as soon as ever he was ascended, he powrs down the spirit as a flood on his Apostles, and the Saints with them, and to demonstrate, that he was not only accepted in his owne person, and he personally justified in him, and now grace and life must necessarily run out upon them. In all these acts Christ was justified in the spirit for the comfort of beleevers. *Acts 2, 1, 2, 3, 4, 5.*

124 *The Greatnesse of the*

Now how may your soules triumph and rejoyce in your justification, in the thoughts of this, that Christ, yea God was justified for you; and how ever you are in your selves, yet you may be justified in the spirit; beleevers have nothing to doe, but to take out the personall assurance of this to their owne soules; at that time when Christ was justified, you were vertyually so, and yet but out of the particular discharge by the spirit to your hearts, and your justification is compleat. The great complaint of soules is in this, that they are not justified in God's eyes: But now, we are not only acquitted by the spirit in our own hearts, but God himselfe is justified in our Nature for us; there is none to offend but God, and none to be justified but sinners. But now, when God shall satisfie himselfe, and justifie himselfe in our persons, or in our stead; what strong consolation have we, God will not lay the payment on us, but himselfe, and he will justifie himselfe for us.

It was more for Christ to be justified, then for any one of us, for he had more laid on him, then can be laid on us, he standing not under the charge of one persons sins, or many, but of all the Elect; and when he was justified, a full discharge was given for all that he represented. This is a mystery indeed, God

is offended, and God takes that on himſelfe in our Nature, which lay on us, and is juſtified for us. When Chriſt was juſtified, there was a publick record of it; and now when we believe, we goe but to that Court, and take out the particular diſcharge to our own ſoules, Chriſt receiv'd the firſt act on himſelfe in our Name, and it was as authentique as if it were formally done on our perſons; But when we believe, it is done perſonally to us. So that now beleevors, you have nothing elſe to doe but apply that righteouſneſſe, which iſſued forth from Chriſts juſtification, and lay hold on it as your owne: Goe to the Court, and ſee your owne names in the Indenture, and get out the copy of it in your owne heart; for there is a neceſſity, if Chriſt be juſtified, that we ſhould be diſcharged; therefore get holy and glorious triumphs in your heart, over ſin and Death, in that, Chriſt is not only dead, but alive, and that you are juſtified in him; get out the ſpeciall aſſurance of it, by the ſpirit to the hearts.

3 *Uſe.* If Chriſt were juſtified in the ſpirit, Let it be your care to juſtifie Chriſt in your ſpirits. God hath diſcharged him, ſo doe you.

Q. How can we juſtifie Chriſt, you will ſay?

S. Why, when you believe what he hath done

126 *The Greatnesse of the*

done for you ; Christ hath done all things for you , satisfied wrath , fulfilled the Law ; God hath acquitted him , pronounced him just , saith he is contented , he can desire no more ; why now doe you iustifie Christ in this , by saying Amen in your owne Consciences to this. Hath Christ dyed ? believe that your sins shall die ; Is he justified ? beleve that so are you. When the surety hath paid the debt, the principall as well as the creditor ought to give an acquittance.

Oh how are we to be blamed for our unbelieve ; what aspersions doth it cast on Christ he hath done all things well , but we say by unbelieve, he hath done nothing. Unbelieve professeth Christ is not dead , or at least not risen ; the Law is still in force, justice is not satisfied, there is no justification procured. Every doubt in a Saint , casts a scandall on Christ ; God saw cause enough to iustifie Christ, even by his own spirit, and to declare him in our names, to be a righteous one , and we in him ; but we see not cause to believe our owne justification, or the remission of our sins ; what is it, but to thinke that Christ is held under the paines of death , hath not done any thing to purpose , that the wrath of God is as open to destroy us, as ever it was.

You keep Christ as it were in a prison , and under

under condemnation, when you believe not ;
Oh soules, will not you justifie Christ in all
these glorious things he hath done for you.

Then you justifie Christ, when you acknow-
ledge him to be what he is made of God to
you, wisdom and righteousness, sanctifica-
tion and redemption. I might goe through all
his Offices and Acts for us ; as then we
justifie him in regard of his death, when our
hearts are satisfied with the offering up of
himselfe, and that satisfaction he hath made.
So in his resurrection, when we believe we are
freed from our sins, our surety being risen for
our justification ; so in regard of the whole
worke of salvation, we justifie Christ when
we goe to him as a full and compleat Saviour,
having our conscience quieted by his right-
eousnesse, and our hearts triumphing thro-
ugh his fulnesse : Oh it is sad to see how
Christ is crucified againe in our hearts,
through unbeliefe, arraigned as a malefa-
ctor; for this is certaine, if there be not enough
laid in for the satisfying and enriching of soules,
then Christ is not righteous, and he is under
condemnation : How should we rejoyce to
witness to Christ faithfulness and right-
eousnesse. When we goe boldly to God by
Christ, then we acknowledge Christ to be a
Mediator ; when we find the sense of our

128 *The Greatnesse of the*

justification in our owne hearts, then we acquit
Christ, and declare he was justified from our
sins.



SERMON VII.

I Tim. 3. 16.

Seene of Angels, &c.

Great mysteries have great admirers
according as things are in themselves
so they are adored. Godlinesse is
the greatest mystery that ever was
(it being made up of various workings of the
glory of God;) and it hath the greatest and
most glorious Creatures for to study it, even
the Angels themselves. This is one of the
particulars whereby the Holy Ghost sets forth
the greatnesse of this mystery, that it was
seen of Angels. The two former expressions
set forth this mystery in its nature, and essence,
under a twofold consideration of God, as
manifested in flesh, and justified in spirit: But

Mystery of Godliness. 129

this sets it out in regard of the outward effect it had on the highest Creatures, it was the object of their admiration ; not that this is part of the mystery it selfe, but an expression which the Apostle puts in, in the midst of all, to raise our thoughts of it, because Angels did look into it, and adore it ; that we may therefore open this, we will consider,

1. What this mystery was which Angels saw.
2. What is meant by this sight, or how they may be said to see it.
3. How it doth magnifie this mystery.

For the first ; the mystery which is here held out as the object of Angels sight, is none other than Jesus Christ acting as a Mediatour for poore sinners, concerning whom all these expressions are ; Christ being a visible God in the world, *God manifest in flesh*, a full justification for his Elect ; all the working of this mystery was in the person of the Lord Jesus, and he is the sum and substance of all, the Apostle brings not any thing as a part of this mystery which was done meeely in God, which lay in his own heart, and were immanent acts of his Nature, such as Election, Predestination, and the like ; but only of the way or contrivance of this as it was acted in the person of Jesus Christ, who

who was God in our flesh ; all these things are included , and implied in this discovery . It is Jesus Christ who is the myſtery that was preſented to the eyes of the Angels as the moſt glorious object for their ſight , God in our nature dying, and ſatisfying, and being juſtified for poore ſinners , this myſtery was ſeen of Angels ; that is,

2. ($\omega\phi\theta\eta$) *ſcene* , it is not meant of a bare ſight, but of a ſight which aſtoniſhed the underſtanding , and takes up the heart, effect had been a poore expreſſion to raiſe the glory of this myſtery, that Angels ſaw it ; but it was ſo great and wonderfull , that they tooke the greateſt delight to behold it, it was that which they were raviſhed in beholding, as at ſome new and ſtrange object , as we uſe to ſay of ſome wonderfull apparition , it was ſeen by ſuch and ſuch, that is, they were happy to behold it , exceedingly taken with it ; therefore the Apoſtle *Peter* , when he would expreſs the glory of this myſtery , ſaith , the Angels deſire to looke into them, 1. *Pet.* 1 12. ($\epsilon\pi\theta\upsilon\mu\sigma\iota\nu$) their whole ſpirits were taken up with this ; it was to them as the bleſſedſt ſight that they could ever behold ; ſo that the meaning of this, that he was ſeen of Angels is this , that Jesus Christ , who was to act out the peace and comfort of the Saints, was diſcovered to

Mystery of Godlineſſe. 131

the Angels, and they lookt on him as ſo great
myſtery that they could not look off, but
ſtand and admire it. So when Jeſus Chriſt
was borne, there was a heavenly hoſt of
Angels praizing and admiring God for this
diſcovery, *Luke 2. 13, 14* leaping for joy
to bring the news of him to the world,
you have no ſuch expreſſions of the joy of all
the world beſides, as they tooke but in the
ſeeing and manifeſting this great myſtery,
But,

3. Well may this be brought in to advance
the greatneſſe of this myſtery in our eyes,
that it was ſeen of the Angels; Angels who
are creatures of the higheſt order, who are of
the fineſt make, of the nobleſt ſpirits, who
behold the face of God himſelfe, and are taken
up with the immediate enjoyments of his
fulneſſe; for them to look into this myſtery,
as if nothing elſe were worthy of knowledge
beſides; as if the face of God himſelfe were
not ſo ſweet, nor ſo taking, and ſatisfactory,
(excuse the expreſſion) but they muſt ſee this
myſtery as the top of their knowledge, and
that which went beyond all their other enjoy-
ments; and which is more, this being a deſigne
not ſo principally concerning them, they being
in it as a far off, and in generall; but being a
myſtery of the ſalvation of ſinners, yet that
Angels

132 The Greatnesse of the

Angels should prefer this to all their sights, and sit down viewing this Christ before all their own proper happinesse, how doth it swell up the glory of this designe? Thus you have the meaning of the words in the generall opened, I shall draw up the scope of it more particularly in this Doctrine.

Doct. That Jesus Christ in the mystery of the Gospell is the object of Angelicall vision and admiration.

The things of the Gospell are not common or shallow things, but that which the blessed Angels have their divine spirit taken up in the adorning of. Sight in Scripture is put to expresse the inward motions of the affections; *Joh. 1. 14. We saw his glory as of the only begotten Son of God, &c.* that is, we were taken with him as with God himselfe. So *Paul* useth the same expressions, *Gal. 1. He was seene of me also*, (*ὡφθῆν καὶ μοι*) speaking of that glorious sight which he had of him, which converted him, and for ever took his heart with love to him. So here (*seen of Angels*) that is, Angels behold the glory of this mystery, and were taken up with it, as the greatest joy of their hearts.

For opening this. Seeing the Apostle puts so much upon it, as to put it in one great expression to open the greatnesse of the
mystery

mystery of Godlinesse ; that it was seen
of Angels, I shall propound these things to
handle.

1. What sight the Angels have of the
mystery of the Gospell.

2. How they come to the knowledge of
it.

3. That this is a mystery, that Angels
should come to see this Christ.

4. What is in this mystery, that should so
affect them.

For the first. Angels being creatures of a
spirituall Nature, are vast in knowledge,
they having no bodyes to cloud their apprehensions,
but are *pura intelligentia*, see things
nakedly, as they lye in themselves, yet their
knowledge is imperfect, being creatures, they
know not all things which God knows,
though they know all that is made. Now for
their sight of Christ in the mystery of the
Gospell ; doubtlesse they see much into
it ; for they are said to bring the first
newes of it, to wait on Christ in this my-
stery, to comfort him in his sufferings, to
administer cordials to him, in these fain-
ting fits of his passion ; they sate in the
Grave to informe the woman and his
Disciples, concerning his Resurrection ;
when he ascends up to Heaven, they come

134 The Greatnesse of the

to the men of *Iudea* and *Ierusalem*, and ask them, *Why gaze yee here? Christ is taken into Heaven*; and they spake further of his second coming; *He shall come againe, as ye have seen him goe up*. So that Angels now know much of the mystery of *Iesus Christ*. They which have followed Christ from step to step, from the birth to the grave, from the grave to Heaven must needs be acquainted much with these things, and not only a bare Historicall knowledge, but a knowledge of the mystery of it. Only they see it not as a mystery in them. There is the difference of Saints sight of Christ, it is as acting all for them, and as a mystery within them; but not so with Angels, though yet they have some concernments in it, for they stand by this Christ, he is a head to them also. But this will be more discovered in the second thing.

2. How doe the Angels come to know this mystery, whether it be naturall to them, as such creatures, or whether it be conveyed to them by some other meanes. Some thinke that God did discover a modell of this mystery, and gave a glimpse of it to all the Angels, at their first creation, and shewed them who must be their head, and thorough whom he would act all his mind, even *Iesus Christ*, as in our Nature, which, when the reprobated
Angels

Mystery of Godlinesse. 135

Angels saw, they could not indure to come under that mystery, or submit to Jesus Christ; they liked not the sight, and so fell, and are now Devils for ever; but the Elect Angels (of whom we speak) delighted in the sight of this mystery, and submitted to the hint of this discovery, and so stood by Christ, and he was made a head to them, and they subsist still in him. But whether that be so or no, this seems to be cleer, that this mystery in Jesus Christ, Angels had not the knowledge of it by their naturall being, but as they had it by revelation; for this mystery the Apostle professeth, *Eph. 3.* It was hid in God himself, kept secret in his owne breast, manifested to none out of God, before he was pleased in time to reveale it; they might see some probabilities of it, have some guesses by seeing of God's heart, that he was big with some rich design towards the creatures, but the mystery was hid in God; what it would be, and in what manner they could not tell, but by revelation, though they saw God face to face, yet they could not see this mystery in God's Nature; for it lay in his decrees and counsels, which the Angels know not, and it was a design from eternity, before the Angels were created and contrived in God, yet this must be granted, that they had a manifestation of Christ,

Christ, as to that which concerned themselves as he was their head, and as they stood in Heaven by him; but as the transactions of it concerned us sinners with the myserie of it (which is properly the myserie of the Gospell;) they know not but by degrees, as it was acted, and are still capable of increase. When God had broken his mind, opened his counsels, in that first promise made to *Adam* in renewing of the Covenant with *Abraham* in the types and ceremonies of the Law, by all the Prophets; so they gathered out the meanes of it, and they got more by the birth of Christ, by his ministry; but there be two great waies, by which Angels come to see much of the myserie of Christ in the Gospell.

1. By seeing the person of Christ.
2. By the Church, and the manifestations of Christ to them.

For the first; besides what they have seen in the action of Christ in this world, (formerly spoken of) which yet gave them abundance of insight unto this myserie, for they first preached the Gospell with joy and gladness to the world. *Luk. 2.*

They were the first Ministers of the Gospell, in the affirmative, that Christ was come, they preached more of Christ, then all the Prophets did, and with greater joy, they were in a multitude

multitude together, praying God, and saying,
peace on earth, &c.

But besides that, they now seeing Christs
person in Heaven, as glorified, and he being
the expresse image of the Father, that which
expresseth all his heart, and opens all his
cabinets, upon whom, all the glory of God to
man is acted, the Angels cannot, but by behol-
ding Christ in this consideration, know much
of the Gospell from him, Christ being the
epitome, and summe of this mysterie; but
yet,

2. The great knowledge, Angels get in
these mysteries, is from the Church, from the
discoveries of Christ to the Saints. That place
of the Apostle, deserves to be opened to this
purpose. *Eph. 3. 1. 2.* where it is said, that
one intent of preaching the Gospell is, that
principalities and powers, (names given to
Angels) might know by the Church; the
manifested wisdom of God. The Apostle had
before magnified the preaching of Christ, as
the opening of the greatest mysterie, that ever
was to be revealed, and to set it forth, he saith;
first, that it was kept hid from Ages and
Generations of men, and hid in God, laid up
as the great secret of Gods heart,

2. He saith, that the Angels come to get
their

138 *The Greatnesse of the*

their knowledge of it from the Church ; the
 Opposition is this , that as it was hid from
 ages of men, from the beginning of the world,
 so it was also hid from the Angels ; and as men
 have the knowledge of it by the preaching of
 it, so have Angels , only the Church hath first,
 they at second hand. The Church is the great
 subject on which all this is to be acted , it is
 that which concernes them , they are folded
 up in it , it is a mystery in them, as none have
 been privie to the first contrivance of this
 mystery, but these three which bare witness
 to it, the Father, the Word, and the Spirit ; so
 none have the manifestations of it, so glorious
 as the Saints who are the subjects of it : The
 manifestations and openings of the mystery
 of the Gospell, are not properly in Heaven,
 but in the Church, therefore the meeting of
 the Saints are called Heavenly places, because
 there Christ makes his Heaven ; and though
 the Angels see the mystery of it, as Christ
 hath acted it by himselfe , and in his own per-
 son ; yet they cannot see it as it is acted on the
 hearts of the Saints, which is a new mystery,
 therefore it is called a discovery of the mani-
 fold wisdom of God ; and the apostle saith,
Col. 1. 27. That the riches of the glory of this
 mystery, is Christ in us. There is a depth in
 this mystery, and such manifold actings of
 the

the infinit wisdom of God, that it is impossible for men or Angels to know it all at once. It was so vast, that God himselfe was faine to open it by degrees, to act it in parts, by manifold, and divers actings of his wisdom: And all this to the Church. If a man will know the mystery of such an Art, he must goe to schoole where that Art is taught. The great things of Christ are taught in the Church, Christ reveales that there, which he doth no where else; if Angels will see into the depth of this mysterie, they must goe to school as it were unto the Church. When a company of poor Saints are together, Christ stands in the midst of them, comes downe by the spirit, makes a throne, brings to light, glories that were prepared for them, before Angels had a being, kept warm, as it were in Gods heart all this while. It is said, in (1 Cor. 2.) None knowes the things of God, save the spirit, he only searcheth these deep things of God, none exclusively no not Angels. Now the spirit is only promised to the Church, and hath his offices on purpose in relation to the Church, and herein lies the exceeding glory of God, that he will discover such a mystery to his poor creature man, which he will make his highest creatures admire.

Thus you see how Angels get their knowledge

140 *The Greatnesse of the*

ledge by the Church. When Christ is preached, and his glory laid forth, and soules are taken into it as it were, why Angels come down, and listen, hold their spirituall eares unto the whisperings of the Spirit in the Gospell to us; and yet you must not understand it as if the knowledge they got by the Church were meerly a deduction of conclusions from principles, but when they heare and see the Spirit speaking to the Churches, and opening these eternall glories of God in Christ, they see intuitively into it, as we see when beames of the Sun on a sudden breake out on the world, they are exceeding quick, and take it as by revelation; they catch up, as it were, the words that are spoken to us, and before they come to our eare they are in their hearts; for they being spirits know the meaning of the Spirit as soone as ever it is but revealed; neither is it to be understood as if they had no knowledge of Christ without the Church; for they knew Christ before the Church, and preached Christ unto them; but it is meant of the degrees and encrease of their knowledge in these mysteries, the depth of them is laid out before them in the Church; because the mystery of Christ concerned man, it was first revealed to him after his fall, though but very darkly, and unto none else; and

ſo now in the diſcovery of it in the perfection of it there be ſome things that God reveals to none, but thoſe who are the ſubjects of it; As we know not the nature of Angels, nor their condition, though we know Chriſt, becauſe it concernes us more peculiarly: neither do Angels know all that Chriſt doth, and will reveale to his Saints. There is in the things of the Goſpell the things themſelves in the generall nature and uſe of them, and the glory, and depth, the myſtery and fulneſſe of them; the firſt Angels knew long ſince that God ſhould come in our fleſh, and procure peace, and that he was juſtified in the ſpirit, and will ſave ſoules; but the depth of this myſtery, the riches of the Glory of it, the ſeverall myſteries contained in it, they doe not know, but as it is opened to them, and that by the Church; for herein God ſhewes, as his prerogative, ſo his diſtguiſhing love. that ſome choice and bleſſed things of Chriſt, ſhall never be manifeſted out of God's heart, but to the Saints firſt, and none ſhall know them, but by him, in converſe with them. As the myſtery of Chriſt to the Saints, is a peculiar deſign, ſo they ſhall have the peculiar diſcoveries of it, and others by them. And the manner whereby they know things, by the ſpiritual ſpecies, wherein they are mani-
feſted,

142 *The Greatnesse of the*

fested, and by the seeing of that glory which shines on them in their manifestation.

3. This may well be put in as a myſtery among the reſt, that God thus diſcovered, is ſeen of Angels; for it was a new deſign, that was carried on in the moſt unviſibleſt way that could be; It being a myſterie ſo remote from their particular natures, they having no need of ſuch a diſcoverie, and that God ſhould act a thing unknown unto theſe high creatures, not diſcover unto them but at ſecond hand as it were, that the greateſt deſign of God, ſhould be hid from theſe creatures, which lay in his owne boſome as it were, for ſo long a time; this is the myſterie which the expreſſion ſeemes to imply. (*Scene of Angels*) And then when God had acted it, and laid out his glory in it, he preſents it as a ſight of glory to the Angels, that they might ſee and admire at what God had been doing all this while: this comes neieſt the meaning, God hid it from them, untill he had ſet up Jeſus Chriſt in ſtate and glory, and then ſhewes him in a myſterie to his Angels, that they might fall downe before him, and ſee the unſpeakable wiſdome of God.

To this alludes that phraſe, *Heb. 1. 6.* When he brings in the firſt borne into the world, he ſaith, let all the Angels worſhip him; God ſhewes

ſhews the Angels this firſt begotten of his love and wiſdome, and they worſhip him.

As *Nabuchadnezzar*, to ſhew his ſtate and glory, ſet up an image, that all his Subjects muſt bow downe before : So did the great God make an image of himſelf in *Jeſus Chriſt*, by whom he acted the greateſt deſignes of his heart, and ſet it before the Angels to adore ; but.

4. Let us ſee what this myſterie containes, that it ſhould thus affect the Angels ; why, if it were nothing elſe but the manner of its acting, it were enough even to fill them with admiration, that God himſelfe ſhould come and aſſume fleſh, and be one with it, taking the forme of a ſervant, emptying his glory as it were, and making himſelfe of no reputation. This cannot but aſtoniſh the higheſt apprehenſions to do, the very outſide intimates that this is a depth that cannot be ſounded. It is a myſtery of unſearchable riches, *Eph. 3.* In this diſpenſation there are all the riches of the great God contained ; It is a way which God hath found out to bring the poore creature into the boſome of all his treasures.

It is a myſtery in which all the decrees, and purpoſes, and thoughts of the heart of God himſelfe are acted, in which the manifold wiſdome of God is moſt opened, whatever

144 The Greatnesse of the

he hath been acting in all the world hath been
but in reference to this, to set it forth; the
choicest love in the utmost act, in the greatest
variety, at the extreamest disadvantages, is
manifested here; and as it hath been a casting
and contriving in God from eternity, so
will be acting to eternity, & there wilbe no end
of it, new wonders of glory will be brought
forth through it the longer it is look'd into.

And for what concerns their particular
they may well wonder at what God is about
in this, when he passeth by the most glorious
of all the creation, and acts out the brightest
of his glory on poore sinners, and takes them
up to an onenesse with himselfe, and advanceth
them with Christ far above principalities and
powers, when they see such a designe towards
those so far below them, and which had never
been so nigh God as themselves; when flesh
shall be set down at Gods right hand, and
exalted above all the Glory of the Creation,
and by that to let out eternall love, to manifest
infinite treasures of glory; and all this over
and above, and besides what God hath to
bestow on them; how can the Angels chooſe
but look about them at such a sight? But not
more for the opening of it; we had need now
to apply this, and reflect on our selves.

Use 1. Is to shame all our hearts that we

are

are no more affected with Christ, and the mysteries of the Gospel; who can say that ever they saw this mystery with admiration? It is rather a mystery in this regard to us, that we see little of it that takes our hearts; Shall Angels see this mystery, and be so taken with it, and not we? It concernes not them so particularly, they are not wrapt up in it, yet are exceedingly longing for to know it; yea, cannot be content with a bare sight of it, but pry into it; Oh hearts that the Sons of men have, that magnifie no more this great mystery! God is come downe among us in a mystery of mercy, riches, love, glory, wisdom, come to let out a fulnesse of all this on our hearts. And this is preached in the Gospel, & yet who looks into it? how few hearts are but ordinarily taken with it? who searcheth into it as to the blesseddest Cabinet in the world? Christ is not as much esteemed as swine, it is sad to say it; men respect toys, notions, any thing before it; consider sinner, dost thou make little of that which hath taken up the heart of the great God from eternity, on which he hath set the highest designe of his owne glory, which Angels, creatures of surpassing glory, thinke it their happinesse but to see, as it were, though they enjoy not? Oh how unworthy art thou ever to have a glimpse of it! Angels behold

146 The Greatnesse of the

behold the face of God immediately, want
 nothing, are filled with immortall glory, yet
 they come down to the Church to heare the
 manifestations of this myſtery, the opening
 of this Chriſt : They think they are not
 happy enough in heaven, but muſt know what
 Saints enjoy of this Chriſt, as if it were a glory
 above their attainments. There be two ex-
 preſſions to this purpoſe which the Apoſtle
 makes uſe of in *Peter*, 1 *Pet.* 1. 12. That
 the Angels deſire to look into the things of
 the Goſpell ; the word for deſire ſignifies the
 utmoſt coveting, or longing after a thing
 which a man cannot be without ; Chriſt is ſo
 ſweet and bleſſed an object, and the Goſpel
 ſo filled with the glory of God, that theſe
 bleſſed creatures cannot containe without
 ſeeing of him ; their pure ſpirits would faine
 be in the boſome of them, and leave their
 heavenly glory but to converſe with Saints
 about the myſtery of God in Chriſt : So the
 other word intimateth, they deſire to look
 into them, (*παράκνυται*) the word ſignifies
 bowing down, to pry heedfully and narrowly
 into a thing. It is uſed from the Diſciples
 ſtooping down and looking into Chriſts
 Sepulchre, *Joh.* 20 (*παράκνυται βλέπει*) the
 poore diſciples did not more heedfully look
 into Chriſts grave, to behold their Saviour,
 than

Mystery of Godlinesse. 147

an Angels do to see Christ in the Gospell. you have it typified of them, *Exod. 23.* the Cherubims were made looking down towards the mercy-seat, shewing how Angels would desire to peepe into Christs heart, where the seat of mercy is, as if they longed to have one glimpse on them; Oh blush you hearts which have made so light of the commitments of the Gospell!

Use 2. How happy are you who have had under the Gospell any manifestations of Christ, any discovery of this mystery to your hearts; blessed are your eyes for they see, and your eares for they heare; you have seen that which never eye saw which is naturall, and what the purest spirits see and wonder at; Angels envy not your happinesse, but they vile to your glory, they are not your corrivals but admirers; you have these fights laid before you, that Angels would leave their habitations above but to see; such dainties spread before you to eat, which Angels every day long for; certainly Saints are kept very high, that these blessed spirits long to feed with them, the leavings of your enjoyments they take up. Oh hath God discovered his love to thee in Christ, given thee a sight of his face in Christ, justified and sanctified thee in him; hath done that for thee that Angels wonder at;

148 *The Greatnesse of the*

at ; know thy own happinesse, pry into priviledges : And if thou canst not woe enough thy selfe, take in Angels to blesse, praise, and admire with thee, they desire better employment ; these celestially, Seraph call spirits love to sing the tune of the Gospel, most, they do service to the Church, minister to them, and all their waies, were, is to heare something of Christ among and to know more of this mystery by them.

Use 3 Let your whole hearts be laid in the studying of the mysteries of the Gospel, there must needs be some rich jewels in it unspeakable worth, that God makes Angels to dig for, and above all things labour to the *mystery* ; content not thy selfe with a bare Historicall knowledge, or outward apprehensions of it, but strive to be in the bosom of the injoyments of them, and let no sign satisfie thee, but what is raising and astonishing thy heart ; this sets out the worth of Christ, that he was seen of Angels ; who barely presented to their sight ; no, they saw him with delight, with joy, they were raised up above themselves, to see such a glorious object.

Consider it is a mystery, wherein your happinesse is included, your joyes, and comforts, and all your concernments lie in it as

Mystery of Godlineſſe. 149

many folds. All the wiſdome and love of God is laid out in reference to the making of you happie; the Angels are but in it ſecondarily, as Chriſt is their head, that benefit they receive by it, which is a high advancement, but Chriſts heart is particularly opened to you, and all his riches made over to you; and if you will not get to ſee much of Chriſt for your ſelves, to adde to your own joy, why let Chriſt be opened to you, for the Angels ſake, that they may know more of Chriſt by ſeeing.



SERMON VIII.

1 Tim. 3. 16.

Preached unto the Gentiles, &c.

YOU have heard of the *mystery of Godlineſſe* in the former particulars, in the inward nature of it, as it is acted in the perſon of Chriſt, and ſeen

seen and admired by the Angels, you shall
 heare it, in regard of the outward man-
 ifestation of it to the world, As it was *preached*
to the Gentiles. God would have all the
 creatures adore this mystery ; therefore first
 he presents it to the Angels, discovers the
 person of Christ to them, they indeed were
 the fittest creatures to dive into it, and
 taken with it ; but it is not only seen by them
 but it is *preached unto the Gentiles*, discovered
 to the whole world, and this is the mystery
 that the New Testament is filled with, and
 that God would have took up all the time of
 the world to preach it in all Nations. For
 hearts long for vent, and cannot hold, but
 must open themselves every where. God's
 heart is full of mysteries of love and salvation
 and he cannot keep it in, but first he must shew
 it to the Angels, see how they would be taken
 with it, and must have it even *preached to the*
Gentiles also, that they might be taken up into
 it ; and this is also a part of the mysterie, that
 God should let Angels see it and preach
 abroad to *Gentiles*.

Yet observe the difference, it was but seen
 of Angels, they had but a glimpse of it, it was
 discovered to them, to raise their admiration
 but not as a mystery properly for them ; but
 it was *preached to the Gentiles*, proclaimed to

Mystery of Godlinesse. 151

them, as if God meant to open his whole
mind only to them. Preaching being a set
way of discovery of a mans mind, the great
end set way, its manifestation was not to be
into any, but the *Gentiles* : This did swell up
the glory of it, in the former expression, that
was a sight that the Angels were taken with,
worthy to be presented to them, yea, and as
that which was beyond all their attainments ;
that wise men and great men are taken up
with the study of, and stand gazing on, we
udge to be some strange and prodigious sight ;
they use not to lay out their thoughts on com-
mon things, or cast their eyes slightlie on
verie thing, see what the Angels, these
glorified, and metaphysicall spirits shall look
on with astonishment, and long to see, must
needs be some supercælestiall glory, a myserie
of the greatest depth and fulnesse ; But this is
farther, that this myserie should be preached
unto the Nations of the world, that God
should make the great declaration of it to such
creatures, as a myserie for them.

This the Apostle may well call a great my-
serie ; the summe of it is this ; That the Lord
Jesus Christ, as *God manifest in the flesh*, and
justified in the spirit, and admired by Angels,
should be preached to sinfull creatures, and
open himselfe unto them in the working of
his

152 *The Greatnesse of the*

his love and righteousness : this is one of the great mysteries of *Godlinesse*.

Here be two things in this one sentence, that make it a mystery indeed.

1. That Christ should be preached, that Christ should take such a way for the manifesting of the mysteries of his glorie which is so napt and weak to doe it.

2. To whom he is to be preached ; not to Angels, not to pure and spirituall soules, but to the Gentiles, that is, either first sinners in generall, the *Gentiles* being the great sinners of the world ; but especially to the *Gentiles* in distinction from the *Jewes*, the *Gentiles* being the out-cast of the world : this is the proper meaning of the word here, though the other is comprehended in it ; both these have a great emphasis ; the Gospell hath but few words in it, but vast of matter, and fulness of emphasis in the expression.

I shall open them both, and set out the mystery in them.

First, That Christ should be preached (*κηρυχθῆναι*) manifest this *mystery* in a greater *mystery*, discover invisible glory, by outward expressions, the riches of his love and life should come out of the mouths of sinful creatures ; as it was to be manifested to sinners, so even by these that were sinners them-

themselves, to have this treasure in earthen
vessels, the way it selfe is a *mystery*. So the
apostle (1 Cor. i. 21.) after that the world
by wisdom knew not God, that is, by all
their parts and learning, which they accounted
the greatest wisdom, yet all could not bring
them to know God: It pleased God by the
foolishnesse of preaching, to save them which
believe. It was a foolish way, and that not
only because the world accounts it so, but
because in it selfe it was a weak and unsuitable
way to save soules by, that by the breath of a
mortall man, he would break hearts, and
breathe in life, make soules believe, and build
them up to heaven, by earth to convey hea-
ven; for one by the outward expression of
words, to set forth inward glorie, is but as if
one would write in Characters for plainnesse;
or speak a mans mind in Hieroglyphicks. Now,
that all the things of Heaven should be opened
in such a dark and weak way, adds to the my-
sterie. God might only have shin'd out the
glory and opened the nature of Christ, purely
and silently by his spirit, and then it would be
no mystery to conceive how things are mani-
fested, but that he will have the spirit reveale
them in outward expressions, thorough the
mouths of the sinners, to whom it must be
revealed; this is a mystery of it selfe: if a

154 *The Greatnesse of the*

man speak a plaine sentence in an unknown tongue, he speaks a myserie, so saith the Apostle, 1 Cor. 14. he that speaks in an unknown tongue, is as a *Barbarian* to me, and I to him; just so it is here, for Christ a Heavenly man to be exprest in words and writing, and God who is not to be seen by any creature, seen in such and such words; it may well be put in the ranck of these great mysteries; if God had made use of Angels, he did at Christs birth, to preach these things it had not been so much, they might have come in state, and proclaimed Salvation to the sonnes of men, have brought downe the glory of Christ unto our eyes; and if Christ himselfe had come in his glorified body accompanied with Angels, as he shall at the last day, such a way would not have been mysterious; but for Christ to be preached to poor men, to make that an instrument of the richest discoverie, and to make words convey life, and our tongues to speak Christ into mens hearts, is a myserie indeed.

Againe; That Christ should be preached that is, first an open way, it is the proclamation of a thing, what is preached is known of all, Christ would not have his mind hid, but preached to all the world, he would have every soule take notice of his love, and of his glory.

proclaimes it as on the house top ; he should have the great mystery of the Gospell reached to all ; let all the world know he hath a designe of salvation on them ; so Christ gave in commission to his Apostles, *Mat. 28.* when he sent them abroad to preach ; go and preach the Gospell to every creature, except one ; I will have them all to know that life and immortality is brought to light. Christ is a generall good, and therefore is preached to all ; he would not have the things of heaven whispered in the eare of some select soules, but preached as on the house top, that if all the world will, they may heare with their own eares the voice of the Lord Jesus, as from heaven, speaking mysteries.

2. It is a solemne way, as it is publique, so it is serious, that Christ is to be preached ; It is to be the great work of Ministers to lay him out ; the things of the Gospel are to be preached with the greatest solemnity that can be : preaching is nothing else but men speaking Gods mind in their own language.

2. But that which doth indeed make it so great a mystery, is, that Christ is preached to the Gentiles ; the word (*ἐθνῶν*) is used promiscuously, sometimes for to expresse sinners in generall, sometimes properly, for all the world in distinction from the Jews, of the Jew

156 The Greatnesse of the

first, and also of the Gentile : these two nations comprehending the whole world, I shall open to you both, whereby you may see what a great mystery it is, that Christ should be preached to the Gentiles ; that is,

1. To sinners, that the great discovery of this Christ, who is so glorious, should be preached and proclaimed to Gentiles, the worst of creatures in regard of sin. So the name Gentile is put to express all kinds of sinners ; therefore the Apostle when he would expresse the condition of the Gentiles, calls them sinners of the Gentiles, because the Gentiles walk'd in nothing but sin, knew no God, *Gal. 1. 15*. So when the Apostle would aggravate the fornication of the *Corinthians* *1 Cor. 5. 12*. he saith there was such fornication among them as was not named, (ἐν ὀνόματι) among the Gentiles, that is, among the worst and most notorious sinners, such as the Gentiles were : Yet this Christ, and all the mystery in him, is to be preached unto sinners, not to Angels but Gentiles. That God should ever have a thought of goodwill to such, above all our apprehensions, God being infinitely displeased with them ; but that he should make sinners the subjects of the utmost discovery of all this glory, terminate and center as it were his heart in them, and

namely, that which Angels admire and long to know, this makes up a mystery of itself: for God to make a throne, and set himself up in the fulnesse of glory, to preach and proclaime his own riches to some pure and unspotted soules, whose hearts might presently fall down before it, this were something sutable; but that sinners, who are the children of wrath, should be this designe; all this mystery is to be preached to them as a mystery, to be acted only towards them.

Oh how much glory is in this! God is here preaching life, and reconciliation, redemption, glorification, and laying out himselfe in waies of wisdom, righteousness to the worst of sinners; nay, which is more, God in this mystery is preached as the peace, the life, the righteousness, the propitiation for poore sinners; what is this but the mystery of free grace acted in infinite wisdom and love to such soules. The Apostle when he doth but thinke of it he cannot hold, *this is a faithfull saying, and worthy of all acceptation, that Christ came to save sinners, of whom I am the chiefest*, saith he, 1 Tim. 1.

But secondly, as to sinners in generall, so to the Gentiles; the whole world besides the Jews; this is the proper meaning of it, respecting the calling in of the Gentiles by

158 *The Greatnesse of the*

preaching, and rejecting the Jews; This the Apostle alwaies makes a great myserie; the Apostle tels the *Colossians*, *Col. 1. 27.* the Gods great intent was to make known the riches of the glory of the myserie among the Gentiles. It was a myserie that this should not be preached to the Angels, but to sinners; but herein is a further myserie, that it should be preached to the Gentiles, not the Jews. The Jewes were owned by God as his own people, he pick'd them out from the whole world, put the visible stampe of his glory on them, seemed not to care for the whole world; but they, let them sinke or swim, they had the Oracles of God among them, the Covenant, Promises, Gods Presence; But the poor Gentiles, out-casts, for some thousand yeares left of God in blindness and darkness, to serve Devils and their own lusts, not the smile of God on them; yet for the Jews to be cast off, have scarce a glimpse of this myserie; but those Gentiles to be called to the riches of the myserie, and have preached among them, the Jewes had the first offer and refusal of the Gospell, but they soone discharged it, and now for God to leave his darling people and let them have but the out-sides of the Gospell, the shadows of it in Types and Ceremonies, and the offer of the substance.

but in grosse as it were ; and for God to reach this Christ among the Gentiles , these whom the Jews abominated as sinners , strangers from the Common-wealth of *Israel* , and without God in the world , that these should be brought under the dispensation of the rich and precious mysterie of the Gospell , may well be put in to greaten the mysterie of Godlinesse. The Apostle in *Eph. 3.* when he would magnifie his Office in the Ministry , puts in these , that he was sent to preach to the Gentiles , as the highest favour and glory that could be ; for he saith in *verse 2.* that he had it by revelation ; and he calls it a mysterie , and a mysterie of Christ , and a mysterie which in our ages was not made known unto the Sons of men ; and he saith , it was now only made known by the spirit ; what is that which all this is spoken of ?

That the Gentiles should be fellow-heires , and of the same bodie , partakers of his promise in Christ by the Gospell , *v. 6.* That ever such a blind , miserable , forlorn people , among whom the devils ruled from the beginning of the world , that they should have the promise of Christ made to them , and be fellow-heires with the Jews , this is a mysterie that the Apostle boasts of that he is sent to preach it , and therefore he goes on , as one that could not containe , *ver. 8.* *To me who*

160 The Greatnesse of the

am lesse than the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; (Among the Gentiles) there he laies the strength of the priviledge; as if he had said, that I should be sent to open the mysterie of heaven to such a stupid and blind people, to preach the riches of Christ to these poore Gentiles, this is a dispensation, and a grace indeed. So in another place, *Forasmuch as I am the Apostle to the Gentiles I magnifie my Office*, Rom. 11. 13. This must needs be a great mysterie that the Apostle thought it so high an honour, and such a peculiar grace given him, that he should but preach unto Gentiles; And in another place, the Apostle speaking of the manner of his call to this worke, he saith, *Gal. 2. 8.* that the spirit of God was mighty in him toward the Gentiles, it was a mighty and great worke, and the Apostle was mightily, and with exceeding actings of powers moved to it.

This was a new designe, never expected to be acted, that God should in the latter end of the world cause the Sun to come into that part of the Zodiack it never was, after it had run its course three thousand yeares, to make a noone-day in the remote and darke places of the world, and leave the habitable parts of it, that Christ should at last be preached in the fullest

Mystery of Godlinesse. 161

allest riches of his glory to those who had
not a benigne aspect of his face in such a time.
Many generations of them went down to
hell in multitudes, in droves, not knowing
God or Christ, never dreaming of a Saviour,
and now for the Lord Jesus to come and set
up his throne among them, open the most
precious Cabinets of his love and riches to
these poore creatures, here is a mysterie indeed.
It was prophesied of Jesus Christ, and put
down as one of the blesseddest ends of his com-
ing, wherein he should be most glorious,
He shall be a light to the Gentiles, Esa. 42. 6.
Herein lay the glory of Jesus Christ in the
Gospel, that he should be set up as a Sun to
enlighten the darkest part of the world. Nay,
yet further, none ever thought that Christ
should have been preached to them; for when
he first called his Disciples, sent them abroad
to preach, and gave them a Commission to
go into every City and preach peace, *Mat. 10.*
5. He makes a particular exception, and gives
a speciall charge, *Go not into the way of the*
Gentiles; as if he had said, Go any where but
among them, there is no peace to be spoken
to them, as they have been miserable, so they
shall be. And yet at last for the richest disco-
veries of peace and love to be made to them,
Christ preached only to them, this is the my-
sterie,

stery, those which were no people to be made a people; for God to be found of those which sought him not, is a wonder.

This is that paradox by which the Apostle aggravates the Jewes condition; *Rom. 9. 30. 31. What shall we say then, that the Gentiles which followed not after righteousness have attained unto righteousness, yea, even the best of righteousness, that which is of faith: But Israel which followed after the Law of righteousness hath not obtained it.* The Gentiles they never sought after righteousness, they never minded such a thing, yet obtained it; Christ came to be a righteousness to them, and left the Jewes, who sought to be righteous by their owne workes and endeavours without righteousness. The newnesse and strangenesse of this, that Christ should be preached to the Gentiles equall with the Jewes, and be brought into the same priviledges, and of the same body, was that which stumbled the Jewes, even against Christ himselfe, they thought it could not be possible that such a generation should ever be looked on by God, or ever taken into Covenant with him. The Apostle when he doth but think of the greatnesse of this mysterie, that Christ should be preached to the Gentiles, and the Jewes cast off, cries out, *Oh the depth of the riches both of*
the

Mystery of Godlineſſe. 163

the Wiſdome and Counſell of God, how unſearchable are his judgements, &c. Rom. 11. 33. As if he had ſaid, here is a contrivance of wiſdome, and a depth of mercy and love indeed, that God hath ſhak'd off his old friends, and taken in ſtrangers, to be teachers of all his riches.

Thus you have the ſumme of what this ſentence holds forth, and the opening of a great myſterie; the Goſpell, which opens the myſterie of God, is in it ſelfe a myſterie, in regard of the manner and obj ct of its manifeſtation. The former two expreſſions hold forth what the myſtery is, with the glory of it; this is the way of the manifeſtation of it with the perſons, to whom, it is by preaching, and unto the *Gentiles*; and this likewiſe goes to make up the greatneſſe of the myſtery it ſelfe. But I ſhall rather make uſe of it, then open it further.

I Uſe. If this be ſo, it may informe us, firſt, how open the heart of God is towards us; he cannot containe his love and grace within himſelfe, it is ſo vaſt and ardent, he cannot keep his own counſels that are for our good, but muſt manifeſt it to us, and that in the openeſt way, preached and proclaimed, all the myſteries of the Goſpell, though there be ſo much of the glory of God in them, yet they

164 *The Greatnesse of the*

they are not hid, Christ is laid out to open
view. God keeps nothing hid, he will have
it preached, let every poor soule know that
that though all the things in the Gospell
secrets in themselves, yet he will have them
opened, he is not shie of speaking any thing
which may be for your good : Heaven
opened, God's heart is proclaimed to sinners.
Thus light and immortality is brought
light by the Gospell, God hath set all his
glory out in the light, that men may see how
they like them, what they are worth, none
shall be cosen'd with Christ, they are brought
to light, Heaven is brought home to your
owne doors, you need not goe out to see
righteousnesse, it is brought to you, peace
Preached to every house. Christ will have
nothing of his love kept backe, he will have
all known what he is, and what he hath done
goe *preach the Gospell to every Nation*, except
none, and preach not only this and that, but
preach the Gospell ; what ever may bring
joy and gladnesse to poor soules ; go to them
Christ preached to the *Gentiles*, what is it but
this, that he would have all his glorie laid
out before them ? Oh Brethren, how cheap
are the mysteries of the Gospell ! you may
have them for taking, you may know them
if you will lend an eare to them ; the world

Mystery of Godlinesse. 165

nigh thee, even in thy mouth ; Christ is
proclaim'd in the streets. Oh what love is in
this, that God should manifest Christ and
his deepest mysteries to us, by such a familiar
and sweet way ! to tell his mind to us, by
such a course medium ! open his heart to us !
by our own mouths, it doth manifestly de-
monstrate to us, how willing he is, that we
should know all his heart. Let me therefore
exhort you, to come and buy milke without
money, Christ is laid open for every mans
good, he is for every mans pennie ; Christ
deales not underhand with you, you shall see
what you buy, he is not shie nor close in his
spirit, but is preached to you. What doth
the Gospell say ? but here is Christ, as wis-
dome, righteousness, &c. Take him, and
doe what you will with him : Preaching is
but a declaring this, that life and light is in
Christ for you, that eternal love waits for
you ; that what ever may do you good is
provided for you. Oh will soules now refuse
Christ, when he is brought to their very eares,
they may heare him speak of his riches, and
glorie, and love to them : Oh neglect not so
great salvation.

2. It informes us, what is the worke of
Ministers, to preach Christ to open the my-
sterie of the Gospell, to sinners ; what ever
men

166 *The Greatnesse of the*

men preach besides Christ, is but by the blessing of Christ. The great duty is to lay out Christ. Ministers must draw out Christs blood freely; let the Gospell be preached as it is discovered, without any limitation of mercie and love, without any exception of soules from Christ.

3. It informes us, to whom Christ must be preached, unto sinners, not only Saints, but sinners; unto *Gentiles*, who were the worst of sinners. Christ must be laid out before the eyes of sinners, offered to sinners, as sinners in their lowest condition, notwithstanding all their vilenesse.

But it may be some may stumble at this therefore I would cleer it up, that sinners are the proper subject, to whom the Gospell must be preached, without any qualification, but beleeving and laying hold upon Jesus Christ. Christ is to be first offered unto sinners, under no other consideration but as sinners, when it is said here, that this mysterie was preached to the *Gentiles*, what is the meaning of it, but life and salvation was preached, that is, offered to them.

Christ must be preached according to the end and intent of his death, and of his offices; now Christ dyed for sinners, for the ungodly, he came on purpose to save sinners, therefore he must be offered first to sinners, as such as

Mystery of Godlinesse. 167

He suffered for. He dyed not for such and such sinners so humbled, so qualified, but for sinners absolutely to take away their sin. When we preach Christ, what doe we declare but Christ as dead, and risen againe, for life to sinners.

And the truth is, men are capable of the Gospell, under no other notion but as sinners; for it offers righteousness and free justification, reconciliation and redemption, which respects purely sinners; none need Christ but only such, a righteous Christ is for a sinful creature.

When Jesus Christ comes to any soul, he finds him ungodly, and yet justifies him; though still this is to be taken in, though Christ be to be preached unto sinners, yet none but such and such sinners doe receive him, or beleeve upon him, whose hearts he moves, and makes see the need of him; though Christ belongs to sinners, and came into the world on purpose to save them, yet these sinners which he doth save, he convinceth and humbleth, and makes beleeve; yet we must preach Christ, according to the true intent, and proper end of Christs mission and commission, which was to save sinners, and if men beleeve not, and are not sensible of their need, and want of Christ, we must shake off the dust of our feet.

2. Use.

168 *The Greatnesse of the*

2. *Use.* If this be so, then let no sinne discourage thee from beleeving, and going to Christ, Christ is given to thee, on no other termes, then as thou art a sinner, and hee thy Saviour; let thy condition be what it will, it cannot be worse then the *Gentiles* was what if thou hast lived long in sin, hast been a stranger from God, yea, worshipt the very Devils as they did? Christ and all the mysterie of the Gospell is to be preached to thee, and if preached, thou mayest beleeve. Let the world know, that grace is not circumscribed; that Christ is not daintie of his love. We are commanded to proclaime peace, even to those which are afar off, even cursed *Gentiles*. Oh except not your selves out of the termes of the Gospell, when the worst of sinners may come and be welcome to the richest thing of Jesus Christ, yea, to drinke of Christ owne heart blood. What a sad thing is this, that thou shouldest be more shie of Christ then he of thee; what is Christ but a Saviour for whom hath he done all for, but for sinners such as thou art? suppose but any righteousness in thy selfe, or any thing but sinne, and thou layest a ground-worke of destroying the end of Christ's comming: If thou hast no sinne, God hath done nothing for thee; if sinne hinder thee from Christ, it is, because thou knowest

knowest not what Christ is made for thee. We can doe no more then preach Christ to the *Gentiles*, offer him as a full and compleat Saviour for sinners, and if you being sinners, keep you from Christ, it must be, because you thinke not Christ to be a Saviour. We have commision, not to over-heat Christ's blood, but give it to soules, as they can take it; and here professe this day, that if thou be a *Gentile*, the veriest wretch that ever the world bore, Christ is preached unto thee, and thou art one, who mayest have all the mysterie of the Gospell discovered to thee. Stand not doubting of the Gospell, make not criticall exceptions against Jesus Christ; it is sufficient thou art a sinner, thou needst adde no more sins; and if thou be a sinner, Christ is offered unto thee. I, this mystery is a design of free grace, and knows no other objects to act upon but such as thou art. Oh lye at Christ's feet, lay thy eare at the mouth of the Gospell, it speakes nothing but mysteries of love and life to thee.

Lastly, If it be so, here is a new object for our admiration; that God should contrive such a mysterie, and manifest it unto us, that we, we wretched ones should be the subjects of such transactions, what reason have we to lesse and admire the love of God to us. Fre

170 The Greatnesse of the


grace hath no bounds : it hath only wro
in Gods heart, but it breakes out toall
world, stands up and cries, grace, grace
the world ; how ought we to prize the
ching of the Gospell, which is a revelation
the mystery of Christ to us ; God could ha
revealed all this immediately to his Elect,
have made no more ado ; but he will ha
preached, this shall be the ordinary and co
mon way of the manifestation of the g
mysteries of the Gospell, and those which
off preaching renounce the way of G
whereby he will open his hidden treasures.

Oh brethren ! thinke what cause
have to admire that Christ is preached to
his love manifested in such a way ; you
Christ taught in your streets, the sweet so
of the Gospell in your eares ; what sho
take up your hearts but this ? What bee
newes unto sinners than to hear of a Saviour
The Gospell speakes nothing but glad tidin
to poore soules ; it gives out the spirits of
and immortality to refresh the soule. You
were Gentiles, Christ is preached to you,
leeve, and close in the Gospell, lest it hap
to you as to the Jews, that Christ be preach
no more to you ; when Christ declares
great things, he looks for attendance, a
woe to those soules that obey not such
Gospell.

SERMON IX.

I Tim. 3. 16.

Beleeved on in the world, &c.

 He *mystery of Godlinesse* is comprehended in two things: Gods actings towards us, and our actings towards God; of the first you have heard in the former expressions, how richly and intably God hath discovered himselfe to the salvation of his poore creature, man; God himselfe personates us in our condition, and so transacts our happinesse, and that we might have the comfort of it, proclaimes it by preaching, even unto the Gentiles, the most forlorne and contemptiblest soules, and this is the right line in which the greatnesse of this *mystery* is conveyed; for that it was seen of Angels, is but collaterall to it, to make up the glory of it ab

172 The Greatnesse of the

extra, from the admiration of such divine creatures, when they did but look on it; but yet his mystery goes on still in its greatness even in regard of our actings towards it; and this is put in among the rest, to fill it up, that it was *beleeved on in the world*; the receiving of Jesus Christ, and beleeving on him, as the Author of life and salvation, and the righteousness, and redemption of poor sinners, is one part of the great *mystery of Godlinesse*, and that which is as much to be admired as any of the rest.

Let us first looke on it, in relation to the other parts of this mysterie, then consider it in it selfe.

First, consider it as with the rest, and it is one of the greatest parts of the mystery; for the acting and contriving of this in Gods owne heart, he had no opposition, all was done in light and glory; but when it was acted on us, there was the opposition, light and darkenesse striving together; yet one would think this should be no mystery at all, for to beleeve this which was so much for our eternall good. Who will wonder at a starved begger, to take bread that is offered him? or for a poor prisoner condemned, to take pardon? all the wonder is, that the man should be so bountifull, as to part with the bread of

divine of his own belly, to give the begger, and that
 it; the King should be so gracious, as to grant
 pardon to such a wretch; yet the Holy
 Ghost sets this downe as an equall mystery
 with the rest, that Christ should be beleaved
 in the world, which is no more, but that
 sinners should receive and entertaine that
 glory, which is let downe from Heaven, to
 bless them withall, to lay hold on that Rock,
 without which, they are drowned for ever;
 to accept of that grace, which only can bring
 salvation to them, to give up themselves to be
 loved by the infinite riches of love and glory;
 yet this is a myserie; that ever this Christ
 should be thus beleaved on. That God should
 be manifest in flesh, to save such sinners as we
 are, why his own infinite love prompted him
 to it, he had a design of glory out of it, he
 knew what he did, it was an essay of acting
 out his wisdom and love, and that he was
 seen of Angels; such sagacious and spirituall
 creatures, is not so much wonder, for who was
 to behold such an object, but such blessed
 spirits, and that it should be preached to the
 Gentiles, may yet be conceived: For, God to
 proclaim it to us, and open his heart, was
 exceeding glorious, yet still this was God
 setting out his owne love to us; but that
 sinners, who lie in darkenesse, know nothing

174 The Greatnesse of the

of God, should beleeeve this ; this is yet a further mysterie, and as great as any of the others.

But to open it more fully, that we may see wherein this mysterie lies in this expression, shall lay downe these particulars ;

It will be a mystery if you consider,

1. The condition which the world is in.

2. The nature of beleeeving.

3. The difficulties, and disadvantages, of the worke of beleeeving.

4. The requisites to such an act.

For the first. That Christ should be beleeeved on in the world ; by the world meant the *Gentiles*, unto whom Christ was to be preached. Now, the whole world lay in wickednesse, averse from God, scorning the name of Christ ; the condition of the world was a condition of utter darkenesse, they were given up to blindnesse, and hardness of heart, they walked in the valiy of the shadow of death, under the power of the Devill, ruling in their hearts, as children of disobedience, dead in trespasses and sinnes. *Eph. 2. 1, 2, 3.* What a wonder is it, for blind men to see, though it be the best thing which may doe them good ; for dead men to be sensible of a miserable condition, or of any thing that

at lies upon them ; such were all the world,
beginning with full careere to sin, and Hell, and
will not be stopt, delighting in sin as their
eat and drinke, serving their lust and the
evill as their God ; men not only not sensible
of their owne estate, but hating the name of
that which may reforme them : Now, for
such to receive and entertain a Christ, submit
to the glory of the Gospell, must needs be a
mysterie : how such blind soules can see the
light of the glory of God, such dead hearts
entertaine joyfully a living Christ, and be
brought from death to life, from the power
of Satan to God, be transformed into light
and life, be taken up into glory, may well be
but on the account of the mysteries of the
Gospell, and adde to its greatnesse.

But 2. What is meant by beleeving ? in
generall here Faith is put for all graces, and all
the glorious workings of God in our hearts,
beleeving being the first and the choicest
grace, every grace in our hearts makes up a
mysterie ; and beleeving here comprehends all
the workings of our hearts, in relation to the
signe of God in the Gospell, as the mani-
festation of God in flesh, and his justification
by spirit, is put for all the worke of redem-
ption and justification, the foundation of it
being surely laid in that, so all the workings of

176 *The Greatnesse of the*

it in our hearts, is summed up in beleev-
 ing. How our hearts should take in all this love,
 be turned into it, and live in it ; this is a my-
 sterie indeed ; but especially, beleev-
 ing is to be taken properly for the Faith it selfe, which
 is nothing else, but a closing with, a receiving
 of, and laying hold on Jesus Christ ; now
 you look into the nature of this Faith, you
 will find it a mysterie, that Christ should
 beleeved on in the world.

1. A renunciation of selfe.
2. A reall and full closing with Jesus
 Christ.
3. It is a receiving Christ on his own
 termes:

For the first ; That a man should renounce
 himselfe, and be nothing, it is the hardest
 strait that Nature is put to, selfe being the
 principle and end of all mens actions by
 Nature, and that which lies diametrically
 opposite to the mystery of godlinesse, for
 a poor creature, whose Nature and actings, can
 comply with nothing but selfe, to abjure it
 and cast away all, yea abhor and loth selfe
 as its mystery ; what shall we thinke of this
 can it amount to lesse then a mystery, to see
 Nature not only to be weakned, but turn'd
 against it selfe, and acting contrary to its own
 principles ? As to see light things descend

and heavy ascend, and that against its nature. Selfe is the predominant principle of the world, it rules like the sole Monarch, and there is no absolute Monarch but selfe; it rules in the most noble naturall breasts, and is that which is founded in the nature of things. But now, when a man beleeves he goes directly against naturall selfe, he saith he is nothing, he can doe nothing; and not only is beleieving denyall of the worst selfe, sin and lust, which yet is as a mans right eye, yea, as the saule of a mans heart) but he denies honest selfe, and religious selfe, selfe drest and adorn'd, selfe righteousness and actings, selfe adorned with the most glorious endowments, and richest performances, selfe naturall and acquired, yea, and a soul contrary to all its motions, both rationall and seemingly godlie beleeves on Jesus Christ. Take a raile and high spirit, one who hath built his nest in the starres, in regard of speculation, and one whom the world can say nothing in regard of converse unto; for him to come and submit to a Christ, to throw downe all that ever he hath studyed, as dung and drosse, to descend and come into the lower parts of the earth, and looke on himselfe as the poorest despicablest, and undonnest creature in the world; one that knowes not the way to happinesse, (which

178 *The Greatnesse of the*

(which he must doe, if he beleewe) whyt is the mysterie. Selfe is sometime so painted, acted in so much state, and so spirituallized (as it were) set out with such ornaments, both of nature, art, and morally spirituall gifts, that it would make any spirit in love with it; yet when a soule comes to beleewe on Christ, he must renounce all these as dung and dross, the worst of things, in regard of saving his soule, or in comparison of Jesus Christ. This is death to a man; Nature would as lieve be damned, as entertaine such a proposition, and cast it selfe out of such a priviledge, that looks on as its birth-right; yet there was no soule that ever beleewed on Jesus Christ, but did willingly doe this. *Paul*, when he began to reckon up his priviledges, both of his birth and education, and the strictnesse of his life, one would have thought he needed no more. *Phil. 3.* (and he thought so too) selfe was richly accomplished, not only against the Law, but the Gospel; he was borne in the Church, had the priviledges of a Saint, was blamelesse in the Law; yet when he came to beleewe, he was glad to cast away all this, as the off-scouring of the world; he was alive once, and thought himselfe a glorious one; but he dyed to all these, they were all as dead things to him. For a man, not only to deny

Mystery of Godlinesse. 179

lusts, that are his Nature, (and so deare, many venture the wrath of God for) but performances, which he hath been in for long time, and throw down the glorious structure of duty, he hath been building for 30, 40 yeers together, with all the curious intings of formality : You had better tell men of parting with God, Christ, Heaven, &c, of all the good of soule and body, rather than of such a thing.

This selfe is the bottome and originall of sinne, it is that which is the very constitution of our Natures : Selfe hath been borne and bred with us ; it lives in our bosomes, hath been the old companion in all our actions, and to be cast off at last, and hated, is very hard ; it is easier to change the course of the sun, and turne Heaven into Earth, to place the Elements above, and the Starres beneath, to make the stream naturally run back from the same Fountaine it came, yea, to worke the greatest miracle in Nature, then to make man to deny himselfe, especially selfe so ingratiated and clothed with gifts and honestie, and righteousness of the Law. Yet when a man beleeves, this is the first thing done upon him, selfe is turn'd against selfe ; Nature runs counter to its owne inclinations : that darling and first-borne of the soules delights and love

is made the abomination of the heart, and soule most set against it. Now let this be weighed, which yet is but the first, and rather implicate, and supposed act of Faith, than the Nature of it, and you cannot but conclude, that this is a great mystery, that Christ should be beleev'd on in this world.

But 2. Which is yet farther; for a soule to close in with Jesus Christ, and fully relye on him as his own, and expect all righteousness and grace in him alone, and nothing from himselfe, first or last, (which is proper to beleev'ing) this sets it out yet farther:

For 1. It is a great venture for a soule to forsake selfe, its dearest consort, and leave all its strong ingagements to the flesh; for that which yet he hath no particular assurance of, but a bare tender and offer. No man will part with any thing in possession but upon a certainty of a better; whereas the soule is still in doubt of what it may enjoy though Christ be offered to all, yet some go without him; and this may be the condition of the soule.

Yea, 2. To close in with Christ, against whom it hath naturally the greatest antipathy, and whom it never saw; to cast all the weight of its joy and comfort on Christ, whom

Mystery of Godlinesse. 181

and from the heart hath offended, and against
it hath received such prejudices, that
the heart cannot indure him of any ; this is
a exceeding strange unto our apprehensions.
Abram left all his owne Kindred, and
his fathers house, and not knowing where he
went, binding up his reason, and denying
present good, only on the security of a
generall and indeterminate promise, was a
miracle to all the world ; for this is the Nature
of Faith, on a bare word and promise to close
with Christ, and venture its eternall com-
fort. Faith comes by hearing, and that of
the word preached that is, of the word of
promise. Now, for a soule ingaged thus to
sin, and lust, and selfe, to leave all on a
promise of a Christ, which yet, the soule
is a stranger unto, and is darke in the know-
ledge of; this must needs be a mystery ; and that
3. If you consider that it is not only a bare
making of Christ as at a shift, to make some
present advantage of him, to rid a man out
of fears, or preserve him from wrath, which
he may be willing unto, out of its owne
principles ; but it is a receiving Christ on
his owne terms, a submitting unto the
nature of all his commandements, it is
making Christ nakedly, with all his holi-
nesse, as well as his love, yea with all his
incon.

inconveniencies unto flesh and blood, even to take up a Crosse with him, lye downe in a grave with him; it is a giving up the self unto Christ, to be what he will, and do what he will; that a soule beleeves not only for peace and joy, but for power and life, and is led captive for ever, unto the will of Christ; therefore it is called the obedience of Faith by the Apostle; this must needs be a mystery especially if you consider in the third place the difficulties and disadvantages the poor sinner meets withall in the way, besides the naturall darkenesse and stupidity which lieth on our hearts, that we cannot judge of our own peace, and that avernesse from Faith is us, above any thing else. There be the difficulties rise up, for a soule to leap over.

I. The greatnesse of sin, which when it is once discovered to an inlightned soul, is so great and vile, that it cannot imagine how it can be pardon'd, the Law pressing so hard for satisfaction, and the soule can give none when it thinks of God, he is so offended when it thinks, that he will never have mercy. The sinner is now put to it, in the full prospect of such a heart, of such abominations, to goe to Christ for salvation, to beleieve all these things though so amazing the soule, and of such a damning Nature, to be all done away, and so

more

Mystery of Godlinesse. 183

more righteousness in Christ, then sin in it,
this is a hard work.

But 2. That a soule should beleeve at such
time, when yet among all the rest of its sins,
hath such a root of unbelieve within it,
springing from the power of selfe-love, which
keeps the soule under, raiseth mists before the
eyes of the souls selfe and it, striving to evade
all the arguments of the Gospell, to elude and
baffle the soule, in all its apprehensions of
Christ. Unbelieve saith, there is no such thing
as Christ, it is but a mockery, a delusion, or
else raiseth up a dust before the promise, that
the soule may not see it for him; it tels the
soule, it is to no end to thinke of pardon, thou
art gone too farre to recover, it is too late, or
else lessens the riches of mercy, but multiplies
the misery of sin: Thus unbelieve, like a strong
man uncontrouled, reignes in the heart. But
which is more,

3. Sense and reason stand unsatisfied, the
soule can neither see cause why to beleeve, nor
find any ground in it selfe, that if it believe,
it must goe beyond experience, goe contrary
to its own senses, it feels nothing but the
workings of deaths thorough sin, sees nothing
but hell before its eyes, and a necessity of
satisfying justice; it hath nothing visibly held
out to it, but a generall promise of a Christ,
which

which unbelieve evades ; it cannot see reason why God who hath been so highly displeased can ever passe by such affronts, and take the soule into favour. Now, for a man to beleieve against his owne sense and reason ; as Abraham beleieved against hope, and above hope, is a mystery indeed : To venture a mans eternall happinesse against his reason and sence, in such generall termes as at first is presented to the soule, is the great wonder of the world especially if we yet look further and consider,

4. What prejudices, and misprisions for a sinner hath of Christ. The Devill presents him under cruell shapes to such a soule, and unbelieve is not backward to make hidden discoveries, as that he is not so rich, nor so mercifull ; one which hath, but will not spare me, which hath a stock, but no heart ; either they thinke he cannot, or will not give what the soule needs. Christ, being remote from the eye of the soule, he is in Heaven, and they see not his heart, they must take things by trust, receive him in the promises, and that seems to be an uncertaine way of assurance. That grosse ignorance of the Nature of the Gospell, of the person of Christ, is of it self invincible, and oh what conceits are raised up in the heart, against Jesus Christ. The

oule will run to this, and that, rather then
Christ; it will look to selfe, if it can find any
thing there, which may give it but a little
life, (though it doe deceive it) rather then
be to Christ; it will court duties, and pre-
formances, Saints and ordinances; if any of
them will afford but a sparke of comfort to
it, that it may stay from Christ; for selfe and
it cannot indure to heare a good word of
Christ, the Antipathy is in nothing stranger.
Lastly, view the requisites to beleaving;
that is required to make one believe, for it is
above the power of Nature. Why?

1. There must a light from Heaven shine
to our hearts. All the light of Nature and
reason can never shew what Christ is, nor
make a man capable of knowing any thing of
his mystery; *The naturall man knowes not the
things of God, and it is impossible for him to
scerne them.* 1 Cor. 2. Therefore Paul,
when he speaks of his conversion, he describes
it by a light that shin'd from Heaven, above
the light of the Sun: He saith, *that Christ was
revealed in him,* Acts 9. Gal. 1. Thus to make
any soule beleave, he must have a spirituall
eye made on purpose, and that eye inlightned
immediately from God; therefore you shall
not beleaving and seeing all one in Scripture,
because Faith is a spirituall sight of the Lord
Jesus. But N 2. All

186 The Greatnesse of the.

2. All this will not doe, but there must be an almighty power put forth, even as at creation, to make a soule beleieve, so the Apostle saith, *Eph. 1. that the same power was put forth to make soules beleieve*, that was, to raise up Christ from the dead; the soule lay in such darknesse, and hath such an enmity to Christ, that nothing can reconcile it, to make a soule have good thoughts of Christ, but to create a new heart in him, there is no dealing with the old heart, or working on it, it will come to no termes of agreement at all, for we are not only enemies, but enmity in our selfe, there is not only in us an incapacity, but an opposition. *Col. 1. 21.* So the Apostle expresseth it, by the casting downe strong holds, imaginations, and every thing which exalteth it selfe against Jesus Christ, *2 Cor. 10. 4.* There are such forts, which unbelievers hath raised in the soule, such strong holds, and mighty strange, and yet strong imaginations against Jesus Christ, that nothing but weapons made mighty thorough God, can cast them downe. These strong holds are such, as will never yeeld, take no quarter; therefore they must be pull'd downe with a high hand, and there are imaginations, a thousand reasonings against Christ and the Gospell, which can never be answered, but they must be cast downe.

owne. Christ must not only be set out of
heaven in light, and showne unto a poore
oule, but the power of the almighty God
must come with him, and cast downe all
pposition against him, if all the Angels should
ome else to perswade the soule; nay, if Christ
imselfe should come in his owne person
without this power, he could not perswade
he soule out of its Forts. Therefore it is said,
None can come to Christ, except the father draw
him. *John 6.* That is, none can ever beleeve
in Christ, except God let out a mighty power,
which may bring him. So Faith is called
faith of the operation of God, because it is a
worke peculiarly, that goes thorough his
hands, it is beyond all other power to doe.
To summe up all then, This must needs be a
reat mystery, that Christ should be beleaved
in in the world; that darknesse should com-
prehend light; enmity imbrace a union; that
such proud hearts as we have, should be content
to goe a begging to one we naturally hate; for
man to deny his sense, reason, selfe, righteouf-
esse, lusts, prejudices, and submit to an un-
knowne Christ, to be made nothing of, live at
befinding of another. For this is the language
of Faith; i am nothing, Christ is all, I cannot
live without him.

In a word, there are the greatest para-
doxes

188 *The Greatnesse of the*

doxes in the workings of Faith, as any thing
 Nothing living, as if it had all things : un-
 rightcousnesse making its selfe most righte-
 ous ; a soule at the greatest diltance from
 God, going most boldly to him, one which
 hath most offended him, most relying on him
 a soule which hath nothing but sin, assured
 shall have all grace, in the midst of greater
 unworthinesse, triumphing in the compleate
 righteousnesse : The greatest enemy made
 submit to the hardest termes to his Nature
 with many such are found in the acting of
 Faith, that you see what a mystery is in this
 expreffion ; *beleeved on in the world*, and how
 it may be well rancked in the number of the
 great mysteries.

Use. 1. If this be so, then let shame cover
 our faces, that ever this should be reckoned
 up as a mystery, that we beleeve, that God
 should manifest himselfe to us, bring down
 his owne glory to our eyes, offer life and im-
 mortality to us, and it should be a wonder for
 us to take it ; that God should act in so much
 love unto us, and frame such a Fabrick of
 glory, to take us into it, may well be a mystery
 who can expresse it ? But that it should be
 mystery for us to beleeve this, and to take
 God on his owne word, so faithfully spoken
 is our misery, though in it selfe a mystery

Must it be a wonder for hungry creatures, to
eat the bread set before them, and for beggars
to take the Almes offer'd them? yet the Holy
Ghost makes this a mystery, that we beleeve
in Jesus Christ. What should shame us more
then this, that we have not a hand to take in
our owne happinesse, cannot swallow downe
a drop of the water of life, except it be poured
in us? What an aggravation must it be of our
sin, that we are harder to beleeve, and take
in what God hath done for us, then for God
to kill his owne Sonne, and part with him out
of his owne bowels? We have nothing to doe
but beleeve, and yet it is a wonder we doe
not beleeve. Oh strange creatures; God mani-
fested in flesh, came in a sensible and demon-
strative way, of love and glory, to wooe poor
sinners, and yet they will not beleeve. Are
you not yet ashamed? what, shall God present
his owne heart in blood to you, and yet you
will not receive it. Christ is come as justifica-
tion and righteousnesse, with peace and sweet-
nesse, and yet men will not beleeve; this is
most unreasonable and wicked.

2. *Use.* Have not slight thoughts of be-
lieving, it is not an ordinary worke; men
thinke it is nothing to beleeve: If a man doe
but live under the Gospell, and have a generall
profession of it, he thinks he is a beleever.

190 *The Greatnesse of the*

Oh know Faith is the highest worke of a Christian, that which is the acting of a mystery; if thou didst but know thy owne heart, and see thy sinne, thou wouldst wonder how ever thou camest to beleeve on Jesus Christ. There is a common Faith indeed, which the world hath, but it is not worthy the name of Faith, a Faith which is meerly historicall and traditionall; but for the Faith here spoken of the Faith of God's Elect, that is another manner of work; thou wilt find it a mystery for thee to beleeve on Jesus Christ. It is an easie matter for men to say they beleeve, when they see neither sin nor Christ; but hast thou ever had but an aspect into thy owne sinful Nature, and a right knowlege of thy wretched state, then tell me, whether Faith be a common or an easie thing; it is that which many soules see it harder to act then remove Mountains. For a poore trembling soule, who stands on the brink of Hell, to leape into Christ's bosome, and such a proud heart as thou hast to be willing to be at the disposing of Jesus Christ, and make a totall resignation of selfe and all interest to Christ, yea, though thou mayest enjoy them; this is Faith, and a great mysterie, therefore deceive not thy owne heart.

3. *Use.* Let us from hence see, what is the

great

great thing the Goſpell requires of us; it is
to believe, all is ſummed up in this; all the
myſteries of the Goſpell are nothing to us
without beleeving. Though God be mani-
feſted in fleſh, and juſtified in ſpirit, that is,
made redemption and juſtification for us; yet
if he be not beleevd on by the world, it is
nothing to us. Faith brings down the par-
ticular ſweetneſſe and comfort of all this unto
us, and puts us in actuall poſſeſſion of it; what
ever God is to us before Faith, yet we have
no benefit really by it untill we beleeve. Oh
therefore, make this your work, admit of no
exception, againſt beleeving, this is the great
duty of the Goſpell, and the great way of
God's revealing himſelfe to us; it is a taking
hold of all that Chriſt doth, and hath for us,
and gives us the actuall injoyment of it. God
requires no more of us, but that we beleeve
the work is done really for us in Chriſt's per-
ſon, and this is preached unto us, and nothing
eſſe remaines, but the putting to our ſeal by
faith, that all is true: The blood of Chriſt is
drawn out, and his graces run out in juſtifica-
tion, and ſanctification, nothing is behind,
but the laying of our mouths to his breaſts,
the ſtretching out of our hands, to receive in
that life and righteousneſſe which is purchaſed
for us. Oh let not the work ſtick in you,

192 *The Greatnesse of the*

your beleeving doth as it were perfect the my-
 stery of the Gospell. According as God hath
 discovered himselfe, so should we act Faith
 the mystery of God in Christ hath wrought
 exceeding strongly; so should our Faith. The
 mystery of your salvation is opened, the
 materials of it made ready, and brought
 downe to you to take, only your worke is to
 beleeve, lay hold on them by Faith. God
 flesh condemned, and justified in spirit,
 preached to you, that you may beleeve. The
 blood of Christ is shed, and fitly temper'd for
 to quiet your consciences; only your mouth
 must be opened wide to receive it. Faith is
 nothing else but the eying of what Christ hath
 done, and taking it home to its selfe, and
 living in the mystery as its owne. Oh now
 God hath done all so well, will not you see
 your soule that it is true? By beleeving you
 witnesse unto all the other mysteries. The
 Apostle saith, *he that belceiveth not hath made*
God a lyer, because he belceiveth not the record
that God hath given of his Son. 1 John 5. 10
 Unbelieve belies God in all he hath done for
 us: Let Faith have no stop nor stint in its
 actings; suffer no contrary objections to
 believing; as the riches and righteousnesses of
 God are laid out before you, and demonstrat-
 ed to your very senses, so give faithfull witness

all by beleeving ; the more you beleeve,
the more you get the sweetnesse of all this
nesse, and you act in the mystery your
self ; for not only Christ, but your Faith
in him, is part of the great myltery of godli-
nesse.

S E R M O N X.

I Tim. 3. 16.

Received up into Glory.

WE are now come to the last step of
this long ascent, at the top of
which, you have the full sight of
all divine workings ; God seems
begin low, takes flesh upon him, and is
condemned ; but then riseth higher, and is
glorified in the spirit, and admired by Angels,
taught in power to the *Gentiles*, yea, and
believed on in the world, and now received
up into Glory. This notes the highest ad-
vancement of our Nature, in the Person of
Jesus Christ. The great subject of this my-
tery, is Jesus Christ, he is the centre in
which all these lines end, the great and com-
mon

194 *The Greatnesse of the*

mon representative of all the Elect ; and he is set forth here , as under diverse formes and conditions he past through , and the severall wayes of his manifestation to the creature as condemned and justified , as admired and preached , and beleaved on in the world , and now at last , as received up into glory. And it is no more then to set forth the three great acts which Christ did , as Mediatour for us in transacting our salvation ; he was manifested in flesh , to dye for our sins , he rose againe for our justification , he ascended up into Heaven , to sit at Gods right hand for us. This is put in opposition unto his lowest extremity of humiliation for us. He that descended , also ascended farre above the Heavens. So that now we must view this mystery as in another world , and follow it up to Heaven , where it is acted in glory.

The greatest part is yet behind , it seems now to be gone out of sight ; as the sun when it is gone from our Horison , begins a new day in another part of the world : So God having acted that part of the mystery which was for this world , takes him up into Glory there to act the rest in a new and blessed way. By glory is meant Heaven , where Gods set forth his glory most.

For the cleerer opening of this , I shall propound these things ?

I. Who

Mystery of Godlineſſe. 195

1. Who, or what it is, that is taken up into glory.

2. What it doth import and comprehend?

3. The mystery which is in it.

For the first; It is no other but Jesus Christ, who was God manifest in flesh, who after he had suffered, entred into his glory, having done his worke, as the Apostle saith, *he entred into his rest, Heb. 4.* He came out of the lap of his Fathers love, into a wide and miserable world, to lead a contemptible and mean life, in the form of a servant, and having finished his course, is againe taken up into that glory, and high dignity from whence he came. This was the prayer of Christ, that when he had ended his worke in the world, that God would restore him to that glory he had with him, from the beginning of the world, *John 17.* He left his place for a while, seemed to be turned out of it, as one not worthy of it, untill he should purchase it by his owne blood. He was let fall out of glory into a forme of misery, and lost his station for a while, and againe is restor'd to it, with an addition of highest honour.

That this is meant properly of the person of Christ is cleer, for the same is receiv'd up to glory, who was God manifest in flesh, and justified in spirit, who died and rose againe; that

that none of the Saints did, neither can any other be said to be seen of Angels, nor preached to poor sinners, nor is any the object of Faith but Jesus Christ; but yet this must be granted that mystically, and representatively, the Saints likewise are received up into glory with him, as I shall shew anon; and if you will thinke of Jesus Christ that in the names of all the Elect was condemned, and made a sacrifice for sin, and justified in the Spirit in their stead, that Christ is also received up into glory as in their stead.

But secondly, what doth this hold forth that Christ is received up into glory? You must looke on this as containing a glorious designe, and a great part in the salvation of soules.

1. It implies a compleat finishing of the worke he had to do for us here, that there was no more to be done in this world for us, that the satisfactory worke to justice was finished, and he and his sacrifice accepted before God. *Heb. 10.* having by one offering perfected those which are sanctified; he entred into the holiest place, *viz.* heaven, and there sate down at the right hand of God, having no more to do, justice being satisfied, justification for sinners procured; this was evident when he rose againe: For if he had not paid the debt,

Mystery of Godlinesse. 197

had never come out of prison ; but much more evident seeing he is received up into heaven, taken into the Fathers bosome : many break prison, and walke up and down securely, as if all were paid , but they dare not come to the face of the Court and behold the Judge, nor come nigh any of their Creditors ; this is the greatest ground of security that can be possible , that sin is done away, and that redemption is purchased , because that Christ is received up into glory ; God would never have let Christ come so nigh him, if he had any of the smell of his grave-cloaths on him ; had left any one sin unsatisfied for.

2. It imports not only a bare satisfaction of justice, but clearly demonstrateth how infinitely God is pleased with Jesus Christ, and what he hath done, that his heart is contented, and he hath over and over pleased him ; many broken debt may be paid by a third penny, and composition, and the Creditor pronounce satisfaction in Law : But Christ did not agree with God by way of composition, but Christ paid the utmost farthing that justice could command, and in such a way that God is infinitely taken with him and his Oblation, and so delighted in him, as that he thinkes him not fit to stay any longer in this world, but takes him up to glory, cannot be without him

198 *The Greatnesse of the*

in heaven, gives him a name above every name; that he may aske what he will, he hath the command of all Gods treasures, of all his riches.

When Christ went up and downe the world and was but about the work, he could not but must send the Spirit to proclaim to all the world, *This is my beloved Son in whom I am well pleased*; as if he had said, Whatever shall do I will accept: But now how much more when he hath so faithfully acted out his will, and is received up into his glory; and received up into his glory, is God pleased with him? It is said, that Christ entred into heaven there to appeare before God for us. As a confident Debtor, who hath paid his Creditor, comes into the Court and asks who hath any thing to say to him, he owed no man a farthing, all is paid, let the Law take its course: So did Christ, he entred into heaven as one asking justice, what will you have more for poore sinners? here I am, if the Law hath any thing to say to these soules which I have dyed for: have not I given satisfaction to the utmost? I here appeare to answer for their behalfe who cannot speake for themselves; Justice is silent, gives the acquittance; and God sets Christ down at his right hand, no place, no honour and advancement is

god new sin

Mystery of Godlinesse. 199

god for him who hath purchased so much ;
so that now a poore soule by faith may see a
discharge indeed of all sin ; do but thinke that
Christ is taken up into glory, and there cannot
remaine a thought that any sin is unsatisfied
for ; God is pleased so as that nothing but glory
is to be expected.

3. This imports a new designe to be acted
in heaven for us ; he is taken up into glory
that he may act gloriously the second part of
our happinesse ; he acted one part in flesh , in
the habit of a begger cloathed with rags : He
is now gone to act the person of a Prince in
robes of glory , and all this to mannage our
salvation in the richest way that can be ; he is
now gone to follow his blood , and to get all
into his own hands , that he may make ready
mansions of glory for us. Two great things
Christ acts for us now in glory, which is of
exceeding consequence to the salvation of our
soules.

First, He is in place of an Advocate for us,
Ioh. 7. 25. he lives to intercede for us ; he is
waies begging of favour and love for us ; he
is there to stop whatever plea may be
brought in against us by the Devill, or the
law : So that no sin can come in to make plea
there but Christ answers it with his old satis-
faction ; he is there to get out fresh pardons for
new sins.

Secondly,

Secondly, He is the great provider and caterer for us, against we come there he is laying up a store and stock of glory for us; he went before to take up Gods heart for us, and now is drawing out the riches of love from him, and laying it in banke for us; therefore the Apostle saith, *My God shall supply your wants according to his riches in glory*; now he is in glory, he intimating that Christs riches lye in glory, and now he hath the possession of them all. And this is that which thirdly is here so great a part of the *Mystery of Godliness*; that God who was *manifested in flesh* should be *received up into glory*; he who dwelt in glory, and was nothing but glory, should yet be represented as at a distance from glory and said to be received into it; but especially the mystery lies in this: That Christ went not up as a single person, but taking up as a common person, carrying all the Elect with him; whatever was to be done on us was done representatively, and virtually on Christ as in our nature; he dyed as a common person, and was justified as a common person, and so now he is received up into glory he went not up alone; but though it is meant properly of his person, yet virtually, and mystically it is meant of all the Saints, they were all taken up with Jesus Christ into glory; not that they

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re so actually, but mystically as in Christ their head. And this is the designe, God comming downe to us to bring us up to himselfe, letting aside his glory, from whence we were departed, and then taking it up againe, and us with him. It is no mystery for Christ as God to be in glory, for he cannot be said to be received into it, for he never was without it, but it is meant of his humane nature. Neither was Christs humane nature received up for it selfe, but as it was a figure of us; Christs person was the great modell, and first draught of all that shall be done to his body the Saints, therefore he is said to be the Captaine of our salvation that leads us all on, and our forerunner into heaven; he breakes the clouds first, appeares first before God, and is glorified, then we follow; Christ wears the Crown in heaven as our King, and he is united and married to God as our Proxy.

This is the mystery, poor sinners taken into glory with Jesus Christ, God himselfe in our own nature is gone into glory for us. Christ is not only gone to heaven to prepare a place for us, *Joh. 14.* but sits in heaven in our roome, and God looks on him as the great Picture of all that body, and delights himselfe in seeing them all glorified as in him. And even the Saints now are said to sit downe with Christ already, *Eph. 2. (in supercaelestibus)* in heavenly places, in
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superœlestiall places. And as though now we be the Sons of God we know not what we shall be when we come to glory, but that we shall be like Christ; so though we know Christ is gone up to glory, yet what new mystery he acts there, and how he acts out our salvation as in glory, we know not untill we be actually taken up into the same glory, we have but hints of that transaction.

Use. 1. What a stately Tower have we erected for to see heaven on? What a faire prospect have we of the heavenly state of blessed soules? Faith may stand on this mount and see it selfe in glory; it is like some optique glasses, which bring in all which is done without in the streets into one roome; this expression opens heaven to every beleever, and so fully that he cannot but see glory. Is Christ received up into glory? What is this but the investing all Saints with the same priviledge; your faith is led up very high to take in glory it selfe. Faith stands very lofty when it may both see earth and heaven at once, all that God hath acted for it here, and all that he will act in heaven. Faith should eye Christ as far as he goes; if he be ascended, so should faith; if he go into glory, so should you also by beleiving Jesus Christ is lifted up, thus that we might be drawn after him; it is a great encouragement to us to think
that

that Christ was dead for our sins, and is risen againe as our justification : But much more that Christ is gone into glory , and hath carried all our names with him into the Father bosome ; beleevers should look on Christ under a twofold notion.

1. As one from whom all their happinesse comes ; as a head ordained on purpose to convey life and influence unto the soule ; one who is filled with all fulnesse to fill them.

2. As the plat-forme and idea of what they shall be , and this is a high consideration , that Saints may not only have from Christ, but expect to be what he is ; looke whatever God acted on the person of Christ , that he did as in our behalfe , and meanes to act the same on us : was Christ crucified ? so are we ; as he rose againe, so are we raised together with him , and if he be taken up into glory, so are we. Oh how should faith stand and gaze on Jesus Christ now he is in glory ; not an ordinary and meane act of faith will come up into this mystery , such a faith only as sets the soule in heaven, and puts it in a condition of glorious triumph becomes this expression ; heaven is not only opened , but possessed by Jesus Christ for us. Faith goes to Christ as dying and rising againe, and so beleeves its remission of sins and justification ; but yet faith is low while it doth not go within the vaile

204 *The Greatnesse of the*

and see glory. Saints should not rejoyce in present acts, but live on future glory, as it was with the Jews at that time when the high Priest went into the *holy of holies*, (which was very seldome) yet then they ought to have higher joy in beleeving, because they saw the utmost of their happinesse represented then when meerly they saw the bullock killed for sin. So now that Christ is gone into glory, the holy place not made with hands, we should not only have a faith of justification, but of glorification; you may anticipate the condition of heaven it selfe, and your actual possession of that by beleeving; when faith lookes down and sees Christ on the Crosse, and his blood running out to satisfie wrath, it cannot choose but thinke that righteousness is procured, especially when we see him rise againe; but now when we look up higher, and see Christ taken into glory, what can we have lesse than a glorious faith?

Use. 2. And now seeing I am false on this, I cannot choose but bewaile our stupidity, and reprove our folly; how miserable do beleevers live? Where is the spirit of glory that should be on them? When *Stephen* saw Jesus at the right hand of God (though but for a moment) his face did shine like glory, *Acts 8*. How many are there that never came up yet to act faith in Christ as a glorified Christ? We are yet still in the

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the lower forme, can take in no more of Christ than what was done on the Crosse, what some naturall and common resemblances of him can hold forth; we seldome follow Christ into heaven to see what he is doing there for us; many professe to live immediately on God, and to be in glory already, but we cannot see their faces shine, their outward man scarce as glorious as common professors. It were well if we could see Christ in his glory; such a sight would be transforming of soules indeed; we should live not only as men borne for glory, but as in glory, as these that have not only one foot in the grave, but one foot in heaven; heaven is not only let down to you in the frame and picture of it, but you are taken into it in the person of the Lord Jesus; you may not only dreame of heaven, but enjoy it; and you that live below glory live below Christ who is received up into glory.

Use. 3. This cannot but heighten the joyes, and inlarge the comforts of the Saints, when they do but consider that Christ is received up into glory. In beleeving this, what can they finde lesse than joy unspeakable and full of glory.

For,
First, Now Jesus Christ is accepted of the Father for them, and hath declared gloriously that his heart is at rest in the workes of his hands, and that he is well pleased with you; for

206 *The Greatnesse of the*

in this condition he could never else have received Christ into heaven : if there were any frownes left in Gods face, you might be sure Christ should have them, first he comming to nigh him ; and if any flawes were in your pardon , or any exception against his satisfaction, he had heard of it, and would have been turned out of heaven untill he had made full payment ; thou needest not doubt acceptance at the throne of grace and to find a blessed welcome to God, when Jesus Christ is accepted for thee, and thou comcest in such a relation.

Secondly , Now he is in a capacity of acting out all his love, and the Fathers desire in the most glorious way to thee ; Christ is gone into heaven to do something more for thee still ; he had some glorious piece to frame for the Saints, and therefore left this world and went to his Father, that he might act it in glory , and now he is invested with all the riches of heaven ; he hath all the keys of heaven and hell , he hath all power to command, he hath received all the promise to himselfe, and all that he hath to do is to empty himselfe againe on you ; he hath not only got his fathers heart for you , but got all his riches to bestow on you ; he cares not as it were for his own advancement , but only as it is the advantage to glorifie you ; and now he can do what he will ; when he came to heaven,

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he Father bid him sit down at his right hand and take what he would, he would have no more to do with the world, but he should bestow what he had among his Saints; this should be the reward of his death; all judgement is committed to the Son, the Father judges no man, *Joh. 10.* he hath given away all his prerogatives unto Jesus Christ.

Thirdly, As Christ is received up into glory to act for you, and to bring you to glory, so he sits in heaven to represent you; he is there as a publike person, and God sees you all in him; he doth but occupy your place, and imploy your stock before you come to yeares, all you must be gathered into his fulnesse, and received up into the same glory; he cannot be contented with that glory he hath untill you be with him, then he still praises the Father so earnestly that you may be with him where he is, *Joh. 17.* that they may see (that is, enjoy my glory) if Christ intended to resigne up his place, and all his glory when once his Saints were come about him; he is but as Feoffee in trust with your estate; & how will Christ improve it for you who hath such an opportunity? And which is more, what kind of glory must that needs be which is the honour and the happinesse of Jesus Christ, which is his highest advancement as Mediatour.

Therefore every Saint should expect every
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208 *The Greatnesse of the*

fight of Christ as glorious to wait on the Lord
 Jesus for glorious manifestations of himselfe
 and in the next place expect to see himselfe in
 glory ; do not only remember that you have a
 head in glory, who can supply your wants, but
 remember that you are there with him, and that
 his Crowne is as it were a burthen on his own
 head untill it be set on yours ; live according to
 the rate of such a mystery ; aske of Christ com-
 munications according to his riches in glory ;
 let all your actings be glorious, all your wal-
 kings, joyes, breathings, let them all be as in
 glory ; view Christ, and see him as in that re-
 lation and condition, and you will soone have
 the sparkles of the same glory on your hearts ;
 bound not your faith and expectations within
 this poore world, and the enjoyments of it,
 but ever and anon cast glances into glory, and
 if you will be in such an estate, you must get
 Christ that is received up into glory in you, as
 the hope of glory, *Col. 1. 27.* It is only as Christ
 breakes forth in your hearts by faith that you
 come to have such sights of glory ; that glorified
 person that is now in heaven must be in you by
 his spirit of glory, or else you can have no hope
 of glory ; beleevers, you see your object, you
 know his person, never be quiet untill you come
 into his condition ; as you must go through all
 ordinances and creatures untill you come to
 Christ,

Christ, so through all the conditions of Christ
till you come to glory.

Let us now view it in the whole as it were, as
concernes Christ and the Saints together, and
this is the end of that, it is received up into
glory, As God in Christ was condemned in flesh,
and are the Saints, and justified in the spirit, so
are they; and at last they with Christ are received
into glory.

Quest. Now the great question is, How Christ
and the Saints are received up into glory?

Sol. As for Christ, it is cleare that he was taken
up in his humane nature; as he was God-man
in the world, so he is now in heaven, Jesus Christ
with a reall body now in glory as he had in the
world: But it is taken into glory, and so a glori-
ous body, *Phil. 3. ult.* In any other respect
Christ could not be taken up into glory, for no-
thing wanted it but his humane nature: And so
must all the Saints be received into glory in the
same way, not only in their soules but bodies,
for the Saints have not phantasmes in heaven,
they are not annihilated in their being, and made
in another essentiall forme, but are taken into
glory in regard of the whole man as it consits
of body and soule. For that place in *1 Cor. 15.*
where it is said, *flesh and bloud cannot inherit the*
kingdome of heaven, therefore no reall bodies
shall be there. It is answered, that the meaning
is,

is, flesh and bloud without a change, as it is mortall and weake, not simply the being of flesh and bloud; but it is expounded in the same verities, neither can corruption inherit incorruption, that is, no flesh and bloud, as subject to corruption, as it is weake and sinfull, shall not enter in: For it shall be made a spirituall body, still a body, but spirituall and free from corruption, having a being of immortality put to it.

And this is so cleare as it cannot be denied, except we will imagine a chimæra of a man without soule or body; let this be considered, whether the man that sinned shall not be saved, the same individuall man; if the man, then certainly both in his soule and body, without which there is no man, the being of him as a man lying in the *compositum*. And besides, the same that is redeemed must be saved, now we are redeemed in soule and body; but yet this body shall be a glorious body, so changed, as that whatever may denote weakenesse and corruption shall be done away, it shall put on incorruption. And how strange is this, that the same man which is justified, and sanctified, shall not be glorified. But I leave that as the excrescency of the pride of this wanton age, who would frame a glory to themselves out of their own fancie.

Let all us know, that Christ and his body shall be taken up in their soules and bodies com-

Mystery of Godlinesse. 211

and the same glorie ; and though now we
sell in houses of clay , and walke in raggs of
dust and ashes , we shall one day be taken into
glorie. This should comfort us in all conditions,
that this is not our place, and draw out our
spirits to scorne this world , and to breath and
long after another fulnesse which is to be revea-
led ; the more high and aspiring our spirits are
from the world , and all enjoyments to that
glorie into which we are to be taken, the more
we expresse our assurance of it. And this glorie
is so great, that there is no taking it in , but we
are received up into it. Oh what a blessed time
will that be when the whole man shall be cast
into glorie , lost as it were in glorie as in an in-
finite Ocean.

Thus I have presented in a short view to
your eyes that which hath been acted from
eternitie , and will be yet acted to eternitie : It
is a little hath been said to what might have , and
to what shall be really done. I have only shewed
you the things in a rude lumpe , let you see the
outside of inward and unexpressible glory. I
have glanced at that which will be the prospect
of the strongest eyes for ever ; but alas, who is
able for these things ? God must act it in us that
we may know it in it selfe ; it is a worke for the
spirit of the living God, who searcheth the deep
things of him.

I shall only in conclusion sum up all, and before your eye a small map of the whole continent of this mystery, that you may see what God is adoeing for poore sinners; the Apostle comprehends all in this expression of a mystery and a great mystery, and then laies it out in the particulars which are enumerated in this verse *God manifested in flesh*, &c. Here is a chaine of mysteries, the first end of it is tyed to Gods heart, and the other end's in glory; in the whole you may take notice of these things:

1. The plot and designe.
2. The contrivance of it.
3. The way of acting it.
4. The effecting and issue of it.

The plot was to save so many poore sinners who lay in the bottome of hell, and had so offended God, as that nothing but eternall wrath was their portion; the spring of this, and invisible wheelles from whence it was acted, was Gods eternall love and goodnesse, that he might discover it freely to his creatures, because this designe might go on glorious.

It was contrived that the same nature which sinned should save, and that the manifestation of God should not be untill the time of the sin, and misery of the poore creature; and that the riches of love might be showne, wisdom contrived, that God himselfe in another forme should

Mystery of Godlinesse. 213

out all our salvation. Thus God comes to be
manifested in flesh, and calls himselfe Christ; takes
our nature, and joynes it to his God-head to
one person, and in that person dies, and
suffers, and satisfies himselfe, and is justified as
our stead; he himselfe is made that to us which
were to be made; he makes that person for
the glory of the transaction, a head to Angels
and men, and presents him to the view of these
blessed creatures that they might admire him;
and then, as a way to manifest it to us, makes a
 Gospell which shall containe the sum of all this
signe, and causeth it to be preached and pro-
claimed to all the world; and because there was
nothing in the creatures at all to move him, it is
to be preached freely, and that to the Gentiles,
and the worst of sinners, without exception; and
even these poore sinners which have been thus
moved, they beleeve on it, entertaine it joyfully,
and make one with this person thus set forth,
and we all applied to themselves, and then this
person, and all these soules are taken up unto
 glory together, and enjoy the fulnesse of God
himselfe; this is the Epitome of the mystery:
that every particular, as well as the whole, is a
great mystery, and past the apprehension of men
and Angels to fathome.

The whole work of Salvation is acted by
none other than God himselfe in severall mani-
festations;

festations ; first , in the person of Christ , that in severall habits : and then in us , and in severall conditions ; but still it is God acting towards us , and acting towards him . God comes down from heaven , and acts out his love to us in five various formes , and under divers considerations , and as he goes along gathers us up to it , and then at last goes up againe into glory and carries all us with him ; he lets down Christ as a platforme of his own love , and makes his act before our eyes all his glory , and then according to the severall out-goings of his love discovers him to us , and at last wraps us up with Jesus Christ into his own fulnesse : glory was the end that was the condition which we were designed unto ; but God lets out this glory first in several sparkles , and then contracts them all in himself againe , and receives us up into it ; herein lie mysteries like mountaines one upon another , and they reach up to the heavens ; not a manifestation of God but hath in a mystery beyond the apprehensions of the whole world ; love breaks out in a direct line , but as it goes along winds up it selfe in such a variety of contraries and unthought of discoveries , as that it amazes men and Angels ; So that this is the totall God acting in Christ , and he in us , and both received up into his infinite fulnesse , which is here called glory.

Oh therefore to conclude all, let all your spirits
taken up in the admiration of these mysteries ;
that we cannot expresse, do you labour to en-
joy, take not up your heads and hearts with
things, ordinary, and low things, when you
see such depths of love and wildome to study
and enjoy the sweetnesse of, thinke nothing
worthy of a glance of your eye, or a thought of
your heart, but this *Great mystery of Godlinesse*.
And in all your apprehensions of the Gospell
ponder not if you see not at first the glory and
beauty of them, you must consider there is a
mystery in every one of them, thinke not in a
light and ordinary glance to understand divine
mysteries, they will take up the most serious
and most sublime thoughts, and swallow them
at the very entrance on them.

Get the key of divine mysteries if you will
open them exactly, that is, the Spirit of the
word; sence and reason will never unlock the
depths of such mysteries, he which will know
the mind of God must have his own Spirit to
reale it. Foure things are required to all
knowledge: An Eye, an Object, a Medium, and
light, the Object is supposed.

1. There must be an organ or capacity to see,
though things be never so cleare, no man can
without an Eye, therefore the naturall man
cannot see the things of God, because he wants

an

an Eye ; you must get a spirituall eye, a divine judgement , for , whatsoever is received in, *per medium recipientis* , your old understandings will not serve to judge of Gospell-mysteries.

2. You must have a divine light to shine on this Object before you can see it ; Christ is hid himselfe out of sight , and the mysteries of the Gospell are too far above all the light of nature and reason too , and therefore the light of the Spirit must be waited on.

3. You must have a fit medium to convey this light to your eye , and that is the Word of God in the Scriptures, through that word the Spirit shines, and opens the light and beauty of these truths to us. Study the Scriptures, wait on the Spirit in them , and you shall know the deep things of God ; and I may add to this as the last, get the power and life of truth into your hearts, and then you will soone know the mystery ; get your hearts wrapt up in the light and beauty of truth, and you will soone know the meaning of it.

FINIS.

HYPOCRISIE DISCOVERED

In its

Nature and Workings.

DELIVERED

In several SERMONS,

By

That faithfull Minister of the Gospel,
Mr. *CUTHBERT SIDENHAM*,
Late Teacher to a Church of Christ in *New-*
castle upon Tyne.

The Second Edition.

LONDON,

Printed by *J. Streater*, for *Richard Tomlins*
at the Sun and Bible in *Pye-*
Corner, 1657:

HYPOCRISIE

DISCOVERED

IN A NEW AND COMPLETE

EDITION

BY THE AUTHOR

OF THE ORIGINAL

WORK

AND

WITH

THE SECOND EDITION

LONDON

Printed by J. Sturges, for Richard Taylor

at the Sun and Ship in St. Pauls Church-yard

1757.

*For the Honourable, Sir
Arthur Hefilrig,
Knight and Ba-
ronet.*

S IR,

YOU that have so long profes-
sed the name of the Lord Je-
sus, and have been honoured
to suffer for him in no ordinary Trials,
and been drawn out to great em-
ployments, cannot but have met with
various workings of your own heart
in these times, especially having gone
both through good and evill report,
all which will discover much of that
which is within a man to himself;
this being upon our spirits (with the
more than ordinary respects you shew-
ed to this precious servant of Christ,
the Author of these Sermons) hath
A 2 drawn

The Epistle Dedicatory.

drawn us out to prefix Your name to this worke, as being willing to bear witness to the world (though he be in his grave.) how much he relented your favour and love towards him. Sir, the matter of this Book you will find very searching, but Gold ioseth nothing by the criticall examination of the fire but its drosse, which no reall Saint but will rejoyce to part with. We question not but in the reading of it, you will find speciall advantages for your spiritual interest for the teachings of the spirit of that God who hath hitherto helped you, who was with you in the field and covered your head in the day of battle, who made you a reall terrour to the enemies of his Son Jesus in this Nation, and did by the good hand of his Providence bring you among us when his enemies were very high and turbulent, by your courage and faithfulness to calme and bring them under; who also drew out your heart to so signall a prooffe of your reall desire to serve

The Epistle Dedicatory.

Jesus Christ every way, in being an Instrument to procure the three years Commission for propagating the Gospel in these fowr Northerne Counties. These things we mention as that which hath laid engagements upon our hearts towards you; Oh, that you may yet go on and prosper, and do more worthily for God and his people, that your enemies may be found lyars, that after your many trialls God may cleare up your integrity, that you may be as the light of the morning, 2 Sam. 23. 4. Sir, we have this only to beg of you, look wholly to God in all, and walke humbly and closely with him, and learn that of the Apostle, he is only approved whom God approveth. Thus will you engage the Saints more and more, and us to be

*Yours in the service of
the Gospel.*

Tho. Weld, Tho. Trurin.
Sam. Hamond, Wil. Durant.

To all that professe the name of the
Lord Jesus.

THe Apostle, speaking of the last daies, calls them perilous times, or, as the word is, difficult times, not so much upon the account of Persecution, as the formality and Hypocrisie of many that shall then professe the Gospell. And as in other prophecies the fulest opening of the book is the event of providences made out to Saints by the Spirit of God: so in this, the sad influences that the hypocrisie and formality of Professours hath had upon the Saints in these last daies, make us to understand where the perill and difficulty lies; and the reason why the Apostle should make it matter of prophecy and of imminent danger and difficulty to the Saints who shall converse among them. How soon was Peter, that great Apostle, leavened with hypocrisie, and Barnabas also carried away with that dissimulation, (Gal. 2. 12, 13.) though men otherwise full of the Holy Ghost?
And

To the Reader.

And have not we ground to think that the sleeping of the foolish virgins will be no small temptation to the wise to slumber also, as Christ hath prophesied in that Parable? Mat. 25. How hard is it, to touch pitch and not be defiled? Oh that the danger of this, so clearly held out by Christ and his Apostles, might leave a more powerfull impression upon the hearts of the Saints to be very circumspect where they are necessitated, to have their conversation among the deceitfull spirits of these times; we mean, men having the forme of godlinesse, but not the power of it. whoever of you are observers of your own hearts, surely you have sometimes found with what insinuating power the miscarriages of some eminent professors have crept into your hearts, and led you away into divers foolish lusts, Can you look back upon your walkings, for these ten years past, without regret of soule to review the many secret apostasies of your hearts from Christ? Doth not so many of your unholy walkings, as you may find in the searchings of your soules, put you upon more thorow and strict examination, whether

To the Reader.

this root of bitternesse do not spring up and trouble you? It would stagger a man to consider what an aptnesse there is in many professors most sinfully to comply with, if not fully to act the degenerate miscariages of this present evil world. Should holy Baynes, or Rogers, or Greenham arise from the dead, and take a view of some of the now professors of England, who pretend to far clearer discoveries of the Gospell than they lived under; would not they blesse the Lord, that their portion was not cast to live in these wicked daies? Should they see the loathsome fashions of many of you with powdered haire, painted faces, naked breasts, and such phantastick garbes, that yet would go for choise Saints and Christians, would not they mourne in secret over these abominations, and cry out, oh the hypocrisie and deceitfulnesse of your spirits! and tell you, your light is darknesse, and that you are those which do hold the truth of God in unrighteousnesse? Hath not Satan hence taken his ground to oppose the truths of Christ, and to speake evil of the good waies of God? Doth not the Quaker's naturall conscience

To the Reader.

conscience (for that is his light, and Christ within him) put him upon laying aside the ordinances, and divers other principles of the Gospell, because he sees so many of you living so much in pride, and lusts of the flesh, and walking according to the vanity of your minds, yet pleading for them under a pretence of Gospell-liberty? Doth not the Arminian make that one of his great Arguments for the Apostacy of the Saints, because so many of you pretending to be such, grow so loose and raine at last? and after you have pretended by the knowledge of Christ to have escaped the pollutions of the world, are again intangled therein and overcome, 2 Pet. 2. 20. May he not be hardened by this generation, in his opinion, that there is no specificall difference betwixt temporary and saving grace; because many under the bare authority of restraining grace come up to as high conformity to the Gospell as you do, who yet would be taken as the great professors of it? Do not you observe how many, alledging to be scandalized by your walkings, are turned to embrace the gross Abomination of Popery? And however
the

To the Reader.

the goodnesse of our God hath been abundantly held forth in [continuing that glorious light of the Gospel, which hath, and doth yet shine among us, yet it is evident that the Lord hath given up very many to walk after their foolish hearts lusts, and to embrace delusions through their not walking close with God, under these discoveries. Oh at what a high rate do you sin, that are professors, who live thus, and walk carnally under so holy a Gospel, as that of our glorious Lord Jesus Christ. Bretheren, though we thus speake, yet we may not but faithfully witnesse to the praise of our blessed Lord, that our lines are fallen into better places, where our souls are not vexed with the beholding such folly and abominable wickedness in those that do professe the Gospell; neither our congregations pestered with such spots of Vanity. Yet our dear Brother, the Author of these Sermons, doubtlesse not without a secret impulse of the blessed Spirit, was moved to be so large in opening the nature & workings of Hypocrisie: for hypocrisie hath its severall formes, & essences, & may lye for a while undiscovered in the hearts and duties
of

To the Reader.

of the most reall Saints : but where it worke^s
most secretly and subtilly, there it requires a
more quick eye, & faithfull hand to the ana-
tomizing of it, which we can without flattery
say, God had eminently bestowed upon him; of
whom, to you that knew him not, we shall give
this brief testimony. He was trained up un-
der Religious education from his Childhood,
which made him often profess his jealousie
of Professors, especially such who had the
advantage of a godly education, through
the many experiences of the deceits of his
own heart, his speciall insight into the
mysteries of Christ, as you may observe by
his Sermons upon 1 Tim. 2. ult. published
by himself a little before his death; his judi-
cious & drawing discoveries of the riches of
grace, which if the Lord please, we shall here-
after shew to you, where you may see his ten-
der bowels toward the poorest soules under
any of the workings of God, his unwearied
pains, even to the visible wasting of his own
bodily strength in the work of the Ministry,
& his great care over the Flock, over which
the Holy Ghost had made him overseer: all of
these did bespeake him a vessell fitted for
his

To the Reader.

his Masters use, and it is not unknown to those in chiefeſt places his otherwiſe uſefulneſs to the people of God in this Nation. Thus did he ſerve his generation with thoſe many talents his God had furniſhed him with: and for theſe few Sermons we can only ſay, you have them as they were taken from his mouth in his ordinary Miniſtery, without any alteration, which is enough to excuſe the often inculcated expreſſions you meet with, in them; they were the laſt of his publick excerciſes among us. And now for the uſefulneſs of them we ſhall ſay:

First, That here you ſhall find out the tracings of the ſubtilleſt hypocrite in all his formes and duties, even to his greateſt pretence of communion with God: for the devill hath not had a ſtronger hold in theſe daies, for the carrying on the more terrible actings of profaneneſs, as lying, cheating, pride, and luſt, and the like, than by a pretence to communion with God to Light and Love: we do not without ſhame and grief of heart mention theſe things, but God will have them ſearched out.

Secondly,

to the Reader.

Secondly, Here thou wilt find, if a true Saint, how much of the Leaven of hypocrisie is yet working in thy own heart; And is not this a mercy indeed to have these spreading iniquities discovered, as Plal. 139. 23. Try me, O God, and know my heart: prove me, & examine my thoughts, and see if there be any way of wickedness in me.

Thirdly, here is a ground of establishment to the most discouraged reall Saint against the fears of hypocrisie, and how necessary is this for poor weak souls, who are (how sincere soever, yet) often tempted to conclude themselves but very hypocrites; we have but one word more, and that is to those professors that walk in the fellowship of the Gospel, to put them in mind that the vessels of the Tabernacle were of pure gold; Exod. 25. 29, 31, &c. the dishes, spoons, bowles, candlesticks, tongs, snuffers, were all by Gods command of pure gold; and then to read the prophecie of Church-members in the last duties, Zech. 44. 20, 21. The pots in the Lords house shall be like the bowles before the Altar, yea, every pot in Jerusalem, and
in

To the Reader.

*in Indah shall be holinesse to the Lord
of Hosts; So will the Lord be served in the
beauties of holinesse, and his Churches will
be the praise of the whole earth.*

T. W.

Hypo-

1

Hypocrisie discovered in its Nature and Workings

S E R M O N I.

Luke 12. latter end of the first verse.

*Beware ye of the leaven of the Pharisees,
which is hypocrisie.*



YOU shall find, in the former Chapter, Christ charging of the Pharisees for their unsuitable actings unto the rule, notwithstanding all their profession; and pronouncing woes against them of all sorts of people: And here he takes occasion upon the address of people, to open those things further, and to apply what he had said unto them; *When he saw a multitude of people, many people gathered together insomuch that they trode one upon another, he began to preach and expound*

2 *Hypocrisie discovered in*

unto them; and this is the first Lesson that he gave them, an admonition that they should *take heed of the leaven of the Pharisees, which is hypocrisie.*

Now by *leaven* here of the Pharisees, some take the *doctrine* of them to be meant: but you know he tels them in another place (*Math. 23. 23.*) *they sit in Moses chaire, all therefore whatsoever they bid you observe, that observe, and do*: Yet certainly it may be taken for their doctrine here likewise, for they did mannage their doctrine with hypocrisie, and did not plainly and clearly open the nature of those things the Law speakes of. But chiefly and especially is meant here by the *leaven of them*, i. e. *those private and particular doctrines* that they gave out from their *own particular judgment*: For when they expounded the Law, so far as it referred to *Moses*, the Lord Jesus gave them a warrant to heare them; but they have *private instructions, and practices* that will be as *leaven* to corrupt you, if you be not very exact. I need not to comment upon it, for my designe is only to open the *nature of hypocrisie*, and discover it to you both in the Churches of Christ, and up and down the world. And I have chosen this example of Jesus Christ: now its mighty *emphaticall* to consider, who are the persons.

he

he picks out, as who are the *subjects* of this admonition; The *Pharisees*, the *strictest* Sect among the Jews, those that had the *greatest name of Religion*, that did most *exactly* (*outwardly*) follow all the rules that the Law seems to command; they were expounders of *Moses Law* (to give you but a short hint of their life and actings) they gave themselves up wholly to it: so you shall find up and down all the New Testament: they were *sequestered persons* from all sorts of men, must not be so much *as touched by any*: For so it seems there, when the poor woman came to Christ, *and touched the hemme of his garment*, they wondred that Christ would suffer himself to be touched by her being a sinner, they would have no legall pollution upon them, they would not eat a bit of meat untill they washed, especially at a Feast: then some of them would even go to wash their whole bodies, for fear any pollution should fall upon them; they were so exact, that they counted all men but themselves to be sinners: these things you shall find up and down the Scriptures, I need not name the places; they alwayes were fasting twice a week, would not touch any meat, so exact that they wore *schedules* about their armes and necks, whereon the Law was written, the *chiefest* and

most *positive* Commandements; so exact were they, as to outward appearance humbling themselves on purpose, so that they seemed to be most exact (*Paul* was of the *same* Sect, which he gloried of) and yet the most hypocriticall and unworthy generation of men that ever were, and the greatest enemies of *Christ* that ever he had, and there's none he gave that bitter language to as to them.

They did ever endeavour these two things.

First, To *intrap* and intrangle him with their questions, to make him speake something contrary to the Law.

Or Secondly, To *blurr* him if they could, to put a *publique blot* upon him before the people, and such a kind of calumny that they might all hate him; therefore the greatest woes that *Christ* pronounces, are against the *Scribes* and *Pharisees*.

But to go no further, observe only this.

Obs. *The more outwardly Religious men are, without spirituall Principles, the more dangerous they are to converse withall: there's a leaven in them. There are no such persons so dangerous to converse with the Saints as these: a man is gone insensibly, and taken insensibly*

insensibly with these things before he knows where he is; the authority of the person takes hold on his heart: Can such a person be so and so? he is rather fit for heaven than earth, and so a man sucks in all the venom of his spirit and opinions. And so it was with those that went about to be false Apostles in 2 *Tim.* 4. *Chap.* they went about *cunningly* to deal with men, and they gained *exceedingly*; and I am confident that in these latter dayes more have been deceived by the seeming profession of men speaking *great things*, and lifted up high in esteem than by any other way. They speak lyes secretly and with hypocrisie; all their actings, and all they did was but hypocrisie.

But the thing I shall come to, is to open hypocrisie: Now that which I shall shew in the generall, is,

First; what *hypocrisie* is, what the *nature* of it is. 2. And the several *sorts* of it. 3. How it *Acts* 4. what the *Characters* of hypocrites are, how they passe through all sorts of duties?

Hypocrisie may be considered these two wayes.

First, as opposed unto the *reality* of the work of the Gospell in a mans heart, as opposed unto what's real in a man, that's

bypocrisie, when I have an appearance of what I have not, that's the first thing. I do, it may be, conceive I have this and that which I have not, and so hypocrisie lyes in a defect of those *Principles* that should be in a man: it's opposed unto that reall work in a mans sou'e, when I act those things outwardly that I have no reall foundation for in my own heart, pray, and preach, and heare, and do all duties that are suitable to the will of God, and no reality of these things in my own heart, nothing within but the stirrings of my naturall affections, and the like; when as a man hath not that clearnesse of judgement to discern his own state, and hath not that within him that is reall.

Secondly, hypocrisie is opposed to that *inward simplicity of heart and intencion* in a mans spirit; when I do professe that which I do not intend, that's hypocrisie; when I do that in the Gospell which my intentions are reall in, and yet my intentions may be reall in the things I do, but I have not a reality in the principle: but this is the grossest sort of hypocrisie, when it is opposed to that *singlenesse* of sincerity and intencion; they are as Stageplayers, act the part of them they know they are not. A man doth out of shew and vanity faign himself to be that which he is
not;

not; this is the second Sort of Hypocrisie, when I would be counted so for strictnesse and holinesse that I am not, and there's now in the very intention of my soule hypocrisie. But hypocrisie may be without the intention, where there is not that spoken of in the 1 *Philip.* 10. that you may be *sincere* * *ἡλικρινεῖς*, which is a very large word & signifies that clear judgment a man should have as if he were tryed by the beames of the Sun. * *ἀπὸ τοῦ ἐν ἡλίῳ κρινεῖν.*

Now though there be sincerity as to *intention*, yet there may be hypocrisie as to the *defect* of the reality that should be in a mans soule.

So that from these two considerations in generall. you may see that hypocrites may be of those sorts.

First, a man may be an hypocrite and may *not know it*; he may go on in all sorts of duties of Religion. and do all things *exactly* according to the letter of the Law, and do it with *integrity* in his spirit, as he *thinks*, not knowing that he doth it out of any false intention, hath not that cunningnesse to deceive (as I shall shew you by and by,) not so cunning a hypocrite as one who deales from the inward wickednesse of his heart, on purpose to deceive: but yet he goes on, and

never had the work of God upon his soul; he follows on the outward Letter of the Law, goes on in a *drudging* way, he finds some naturall propensity in his spirit to it from ingenuity, and common principles which are left in him by the Gospell: to a man may be long in duties, (*Paul* was so): he professeth, that what he did was out of *Ignorance* *1 Tim. 1. 13.* he did not know he was an hypocrite, he had no design to deceive the world, and to deceive himself, he thought he was an exact man, and carried it as clearely as could be; he had no design but to propagate his own principles, and he was above all the Pharisees, therefore he puts down himself as the most zealous of them: and surely he had a good intention as to his own thoughts; as to *design*, he was, as it were, an *innocent* hypocrite; And surely so it was with the *foolish Virgins*, *Mat. 25.* they went on *smoothly* a long time, and *slumbred*, and slept, and thought themselves as pure Virgins as the wise untill *midnight* came. And the *young man* in the Gospell, *Mat. 19.* he came to Christ with a confidence in his own intentions, that he had kept the law, or else he would never have come to Christ as he did, but yet he *lacked something*, he wanted the maine principle, he wanted *self-deniall*,
 never

never knew what it was to cast himself upon the Lord Jesus purely : All his hypocrisie lay in that. If there be but a *naturall ingenuity* and *simplicity*, and it come under the Gospell, it will be mightily improved by a mans following the *outward Letter* of it, he will be as *simple-hearted* in all duties, as much as formerly he was by following the common principles of honesty: therefore when the *young man* came to Christ, there was a kind of affection in Jesus Christ to him, and a love to him, and yet this was his hypocrisie; he did all those things, and had no intention at all to deceive the world or himself by it, but he wanted the *principle* that should have carried him on in all things: So that a man appears to be what he is not, appears to be a Saint, and does duties well, but is not. This comes from a want of principles, a defect in that *It is not my intention that makes me a hyocrite before God*, but if I go on in profession, and have not what should make out that profession to be from God, it is hypocrisy. Only these are the most to be pittied & bewailed that go innocently to hell; they think they have grace & no man in the world can perswade them to the contrary, and as strong a faith as any in the world, & alas they have not; they think they love Christ, & would

do any thing for him, but they never had that love flaming in them from the power of divine love, and spirituall Gospel-principles.

Now the reasons why men go on thus are:

First, because they never had the *sight* of their own *natures*; they never were under the *through*-convictions of their *sinfull state by nature*, only bred up *fairely* and *ingenuously* in the Gospel; God never shewed them their own faces in the glasse of the Law, only they have looked on the Law with their own eye, in their own prospect; it is impossible, if God shewed a man his nature, he should go without Principles in his heart. *Rom. 10. 3.*

Secondly, It comes from a *generall view* of the Gospel, meerly from *generall considerations* of the Gospel, and *outward rule*, without any *particular inward sense* of the spirit and frame that should be in him: men look upon the Gospel as a History, and never come to see what spirituall frames should be their hearts to every duty. *Acts. 8. 13. Historical*

Thirdly, men do find some kind of *comfort* in those waies, and they have not those *checks of Conscience* that others have, because they are not so *grosse* in their actings, but go on *smoothly*, without *questioning* their own state and their spirits are pretty well composed.

Matth. 13. 20

Fourthly,

Fourthly The maine and the great reason is *want of through examination*, want of *diving* into the *depths* of the heart, not putting a mans self to it every day: men take up *merely the imitation* as it were, of others, and the *shadow* and the outward *expression*, and consider them no otherwaies, whereas they are but shews; men never go no further in their own spirits than the outside, never search their hearts to lay them open before the Majesty and Authority of a great God, and so they live and dye securely. And is not this a sad thing, that a man should think he hath grace, and have no intention at all to deceive? that is, he hath not that cunning and desperate frame, but only goes on & trusts his own judgement & trusts his own general apprehensions & hopes wel of himself, & thinks surely he would do no wrong, do no evil, and this mans slips down & away to the bottome of hell: *here is a hypocrite though not a professed one*; he is *deceived* through he intend not to deceive, for here is that I wold have you look to.

It is not your *thinking* and *saying* you have grace, you may be hypocrites for all that, if you are not what you appear to be; you are a hypocrite whatsoever you seem to be, and whether you think so or no. *God thinks so, and know's so, and you will find it so*

so one day, when you come to have the vaile taken off from your eyes; *Paul* wondred what he was a doing when God opened his eyes, what he had been doing all this while. Therefore you had need be *trying* your hearts every day, daily fearing your hearts, and jealous over your spirits, and suspecting every motion, untill you have tryed your hearts by Law and Gospell, yea, and waited upon the Spirit for a new triall.

Now there is a *second sort* and they are such as are conscious to themselves of their hypocrisie, that they are not yet *sound* in the *maine*, and yet go on in their profession from their education, or for some *designe*, and cannot leave it, have many stirrings of God in their hearts under Ordinances from light convictions of the Lord upon their Spirits. And this is *exceeding common*, many go on a long time in profession and cannot leave it, but have many motions of God in their soules, and many sharp reproofes from God, and yet cannot see a through work upon their hearts, yet go on and professe, and hope it may be; but take themselves for Saints continually, and must have their names enrolled for Saints in Churches; and yet have a jealousie of their own hypocrisie, and go on so for many years under many *regrets* and
wounds

wounds of spirit; they have many *twangs* that pierce them sometimes, and yet the Conviction is not so *strong* as to shew them their *miserable and vile estate*, or to presse them on to the through work of the Gospell upon their hearts. And you shall find those persons very *high in prayer*, and very *able to speake well* in their converse with Saints: But they never met with God in duties never had Gods assistance, never found that spirituall strength; when they heare men *Anatomising* of soules, they are only for keeping up the *glorious outside*, and the glory of outward formes; they have been some ten or twenty years, and knew that Christ never appeared to them, and yet they cannot leave off duties, conscience and the outward rule lies upon them still: *this is very common*: And so it was with *Saul*, he knew in his own heart that God had forsaken him, & yet he would be doing something he would have *Samuel* to pray for him, but God had left him: he knew in his own conscience he was unsound, and had not done the will of God. And so a man may go up & down a great while, having a conscience and ability as to outward actings, and yet never be sound: God improving a *naturall light* so far as to outward actings that he cannot chuse but do those outward duties, and yet he
knows

knows in his conscience that he never met with God, and if he do, it is only to tell him, Thou art not sound: & sometimes he breakes out in extravagancies; these can find nothing in their hearts, but conscience will be pressing them on still to keep up the forme. *This is a miserable soule.* Certainly some men are *self-condemned*, and it is impossible if so be a man have any stirrings of Conscience, and live under the Ministry of the Go'spell, but he will sometime or other (if he be a hypocrite) have some discoveries of his own heart, when he comes to prayer, there is not that working of a spirit of Adoption; God may leave a man so in a general kind of way, that he may not at all set out those convictions; but those that have their consciences convinced of particular acts of sin, when they turn professors they have often times conviction, as to those acts: but let a man have never such a daily hint that he is an hypocrite, yet it is no more to him to strike him off his bottom and make him to be sound, no more than if a man had a daily sense of sin that he cannot get mortified, and he finds convictions not so sharp but that he can go under them and live, (through sometimes they are *sore* to him) and stop the mouth of conscience. The Lords power comes

comes not in with the Conviction; and certainly those soules are mightily *startled* soules, have mighty sharp convictions upon their spirits, but it is off again, and they carry a generall kind of tear in their own hearts, but still something or other there is, and they must keep up: *O take heed then.*

Look to your own hearts, what secret hints you have of hypocrisie, you that have lived long under the Gospel been given much to duties, look to your own hearts how many *twangs* have you had in the night-season in your spirits? You never met with God in the duty, though you prayed well & read well in the sight of men, tho you have carried it fair up and down the world: what inward regret have you had in your spirits? This is a *lamentable condition*, for a man to be so a hypocrite, that a man goes on under the conviction & canot get from it & yet goes on in duties still. Now you have a third & last sort, w^{ch} is the grossest sort.

Thirdly and lastly, a *designing* hypocrite, one that takes up Religion for some *particular designe*, which he knows the design of, in his own heart, as to get *honour* or *profit*, or the *countenancing of some particular lust*, or whatever it be; merely that a man may cover some secret lust, meerly to follow the opportunities and seasons of the world: th is the *grossest* of all *State-hypocrites*, as I m

so call them, those that are only making use of the name of Religion on purpose to deceive, and *begin all their evill, In the name of God*; these are the *grossest* sort that can be possibly. And there are severall sorts of these. Some that are more *refined*, as to be honoured among men as *Simon Magus*, he would give any thing that he might have had the gift of the Holy Ghost, because he thought it was a brave thing to do *miracles* that he might be accounted of among men, therefore he was in the *Gall of bitterness*.

There are a *more refined* sort, which care not so much for outward kind of *profit* or *honour*, but they do follow on duties and the waies of God, meerly to *quiet their consciences* upon some speciall guilt as to former actings, to *cover* some kind of corruptions that they may be *hushd*, and be counted Saints besides: That is a more spiritual way, for there be some so *curious in a spirituall hypocrisie* that no man can find them out; they have some old *blot* upon their conscience that they would take off by a new way of acting, to take it off from the sight of others, and be accounted as new: I only give you these in generall, they have some secret corruption that is their *darling* lust that they would *non-rish*. This is now to be a *Stage-player* in-

deed: when I know I am a *beggar*, and yet shall put on the *Robes of a Prince*; when I know I have that *unsoundnesse* in my heart, and yet would be accounted a *sincere Saint*, and would do something that shall cover my corruption, and I would do duties because I would get such an honour: That is a most *shamefull way*: These are the wickedest sort of men in the world; certainly there is none have more shame in their own soules than these, if they look into their own hearts.

I would therefore now apply this, and leave the rest for some other time.

Applic. I beseech you therefore every one take in the exhortation of Jesus Christ, *take heed of this Leaven, this Hypocrisie, this wicked venomous posson* that lies in all sorts; most in *Churches & Congregations* where the Gospell is preached, we are leavened before we are aware take all diligence & care, yet it comes in: This is that which Christ did advise his Disciples of: *take heed of that above all things*; but before I go on, I would leave these Considerations with you, that you may not mistake.

First know, that there *may be hypocrisie in the soule*, and yet a man cannot be called a *Hypocrite*; There is Hypocrisie in every state; you

you must not think that if you find some Hypocrisie you are a Hypocrite : I speak this for the *comforts of poor Saints* ; if they find any deceit or cunning in their spirits in their duties, then they say, they are hypocrites ; they are damned ; no, I would have you to know, that *Hypocrisie lies very close in the soule of the best Saints* ; but only, when the straine of a mans spirit goes on so, then you had need look to your selves when you find that Hypocrisie is *predominant*.

Secondly, *There may be great charges of hypocrisie as to particular actings* (nay, *whole actings may be in hypocrisie*) yet not a hypocrite. 2. *Gal. 13.* as Paul charged Peter with Hypocrisy, the whole act was done hypocritically, and he brings in Barnabas as guilty with him he did dissemble : so it may be with a Saint ; he may *dissemble* in an action, in a duty, and yet not be so in his *whole state*. Therefore judge not of your selves by particular acts.

Thirdly, know that *Hypocrisie is not only as to an outward duty, but in every motion of your spirits you must look*, it lies not only in grosse designs to advantage self, but it grows secretly, you know not how ; it touches upon every part upon a sudden before you are aware of it ; in your love to Christ, strange Hypocrisie ! In your very motion to Saints,
and

and expressions, what wonderfull vailes of hypocrisie. You must therefore look exceeding narrowly, you must put on *Gospell-eyes* to try hypocrisie in your own hearts. But I say however, whatever you do in the world, and whatever you be, be not Hypocrites, *Shew your selves to be what your are*, let the sense of things so lye upon you, that you may not deceive. I say not, that profane hearts should vent their profane thoughts, but lye humble before God in a deep sense of your deceitfull hearts. And make not the world beleieve you have such and such *enjoyments*, and sights of Christ, yet, have none.

✠ Take the best of men in the world, *we that preach to you*, we are in some kind Hypocrites: we think we are so and so, and speake nothing but from our own experiences in our hearts; *we may shew a perfect rule, and yet be Hypocrites in many things*. Only there is the spirituall intention and reality to honour God, which is the only comfort; but we are not fully what we appear to be, yet are endeavoring and pressing on to be so, and that shews we are not hypocrites, *through, in some sense, every man may be called a hypocrite*, when he is not what he should be.

Oh! *take heed, take heed.* But I say, be what the Gospell saies, hold forth what you are indeed unto the world. I had thought to have named severall sorts of persons, that had more need to look into their own hearts about hypocrisie.

First, *those that are of popular spirits*, that are to converse with many, these had need look closely to their own spirits for the most of our garbs and expressions are but very *seldome true* and real, out of the deep sense of our duties to one another: Take heed therefore, lest we gather up a name of hypocrisie: it is very hard to have much converse with the World & not be much in hypocrisie, without a man be much given up to *reality of spirit*: you will find your tempers, in that regard, how they are: you had need have more warinesse in your own spirits.

Secondly, *those that are of a naturall cunningnesse, a naturall craftinesse of spirit*, they had need to take heed, especially when they come under the Gospell, in opening their tongues, and conversing with Saints; then that naturall cunningnesse will be mightily improved under the Gospell if not mightily wary it will come up to a *spirituall hypocrisie*, if a man have not an exceeding care, and it is dangerous dealing with a person that is apt to cunning

cunningnesse. There are exceeding many that are thus in these daies.

Thirdly, Those had need to look to their own spirits, *whose Religion begins with some particular occasion in the world*; where Religion begins with the times, it is a thousand to one but such will prove hypocrites, and dangerous ones too.

Fourthly, *Those that are given to an outward strictnesse and severity to externall things*, observance of outward aſtings, and circumstances of outward formes, without they be very carefull in them, for here lies hypocrisie, in doing all duties, in being most exact in the outward form.

We shall come to open something hereafter, that if it please God, all shall see if they be hypocrites or no.

C 2 Sermon

SERMON II.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

THis is one of the *serious* cautions of *Jesus Christ* to his own Disciples ; and to those that had grace ; yet he bids them, and all that ever he met with, to beware of the Leaven of the Pharisees ; which he saies was hypocrisie.

Now he calls the *Doctrine* of the Pharisees a *Leaven*.

First, Because of the *spreading nature* of it, there is nothing so spreading as Leaven : put a little of it in, and it will go through the whole Lump. *Hypocrisie is the most spreading thing in the soule.* & goes over all the faculties, no faculty is free of it ; a little Leaven, when once it is engendred, saies the *Apostle*, will leaven the whole Lump, 1 Cor. 5. 6. A little Hypocrisie in a mans spirit, it will soon spread (if it be countenanced) over his affections and faculties ; and then,

Secondly,

Secondly, he compares hypocrisie to Leaven, becaule of *its insensible way of spreading* no man knows it; a man puts but a little Leaven, and it gives a Tincture of it presently, so it is in the heart; Hypocrisie workes so *insensibly, so closely* in a mans spirit, that if you be not exceeding wary and carefull, it will undo your whole soule; It will give you such a *Tincture* that you will hardly be able to take off the savour of it without you have a mighty power from heaven; therefore you had need beware of the Leaven of Hypocrisie. That is only for the Word.

But you may remember I began last time to open the nature of Hypocrisie, and shewed you that it was opposed to two things.

First, Unto the *Truth and Reality* of things, as they lay in their own nature.

Secondly, Unto that *simulation* that *fainednesse*, unto that sincerity of intention, faining what a man doth.

As it signifies a faining in that,

First, It was opposed unto the *truth of things*; that is *Hypocrisie that is not according to the nature of things as they are*; so he is a hypocrite that is not reallie sound, though he may pretend he is so, and think he is so; for I shewed you that is the *grosser sort* of

of hypocrisie to be fained so; to *faine* my self to be a holy person, to *faine* my self to be a Saint when I am not, that is the grosser sort of Hypocrisie; but there is an Hypocrisie lies closer, when I think I am a Saint and am not so, I am a hypocrite.

So it is opposed to a word in the Greek, often-times used and put for sinceritie, *ἀπὸ καρδίας*, and is a word that will expresse it exceeding clearly.

I shall only speake to the first sense at this time.

To open it more clearely to you.

First, This *Hypocrisie* is opposed to the truth, the reality, and cleannesse, the sincerity, and and soundnesse of things in their being and nature. As you know that is a false Jewel and Diamond that hath not the proper nature and colour that belongs to it, it is counterfeit, it is not right, though I may think I am enriched by it; that makes not the thing the truer for that, they are but all counterfeit. I am not the richer, if I had many of those glittering Diamonds, that is my mistake; so it is as to hypocrisie on this first consideration, if there be not a cleannesse, a perfection in the kind. If I be not a Saint reallie in my own Spirit, let my *perswasions* be what they will of my self, and others perswasions be what

what they will be of me, yet I am a hypocrite in the eyes of God. Let my graces be never so glittering and glorious in the sight of myself and others, yet if they be not such as can be tryed according to that *ἐιλικρίνεια*, that sinceritie, such that may abide the judgment of the Sun: If they cannot 'bide the pure sight of God and his Glory, I shall be found to be still a person that I am not; I shall be found in another condition.

This is that I wou'd speak unto.

It is not my intention only that will make me a hypocrite, it makes me a grosser, to teigne and dissemble; But it is as well the one as the other: the want of the reall principle, the want of a sound work upon my heart.

Take in the first place this consideration.

First, *I appear to my self and others to be what God will not own me to be at the last day*; so there is hypocrisie in *Fundamentals*; I say I have grace, and God saies I have none. I say I beleeve, and God will never own my faith when it comes to triall. I am as far to seek, & I am as much a Hypocrite, (for I have a false faith a false motion after God & Christ) as much as if I did intend to palliate, to counterfeite my faith on purpose: A man may have the *complexion* but, not the *constitu-*

tion of a Saint. If I appeare not really what I am before God, I am a hypocrite. Therefore this, I say, is the great thing that few in the world do know, *that most of Professors are Hypocrites*; they are not thoroughly converted through they have (as they thinke) the glorious workings of God upon them, yet if they be not true and reall, and will go through the fire of divine eye, and the search of that Omniscience of the Lord, they will never hold, *I am an Hypocrite, though not so in intention*: I am not so as to the *formality* of hypocrisie, but I am so *really* as to God; therefore consider of it, consider of it; for the most people think, if they have but a good honest intention in what they do, they think they are perfectly free of all danger of hypocrisie; they are safe and sound in Religion, if they pray and do not dissemble in their prayers: that is, that their hearts and their tongues do not jar but do agree, they are then free from hypocrisie: but that is a miserable mistake. For alas, it is all one *whether or no you feigne your selves to be what you are not, or are not what you think your selves to be*; it is all one as to the thing it self, you will find it so one day in your own spirits: when you shall find all that ever you have done to be but glorious appearances; What will it do you

you good when you can say onely, I had a good intention, I thought I prayed well, and had the straines of the Gospel in my own spirit, what will this do you good if you be not found so? But this is that I say, that if I have not the truth in me of what I do profess, though I do sincerelie and honestly profess: what I thinke, it is all one (as to the nature of the thing) as if I did feigne what I am not: For I shall be as well undone by the one as by the other, and I am not the person I think my self to be, nor others thinks me to be if God thinks not me to be so; & to what end should we sculke up & down and not be what we are in our own hearts, but delude our selves and not deal faithfully with our own spirits.

✠ As now take a *preacher of the Gospel*, suppose I preach the Gospel; if I preach any thing that is untruth, or a lye; though I do it with never so honest a heart, I shall be damned for it: If I preach against Jesus Christ any thing that will *destroy the Fundamentals* of the Gospel, I shall be destroyed for all that, though I be never so honest in my intention; For our intentions are but naturall and common: If I think I have grace, and a work of God upon my soule, and yet have it not, it is all one as with those that know they have no work

work of God and yet professe.

Secondly, there is hypocrisie seen in it likewise, because *I take up things in a generall manner, and never try them, nor my own heart by them*, that shews my hypocrisie, though I think I am reall in my intentions, I should try them over and over again. But to make out this a little more clear to you.

Let us consider in the general *the power that imagination hath upon the spirits of men*: Take any one that is thought to converse with the devill, and trade with him upon promise of Gold, and Silver, and the like; The power of *imagination* will work upon such a man that he will believe on the *Devill*, that he hath all the riches in the world, the gold of the *Indies*; this the very power of *Imagination* will do, he thinks he can want nothing, and yet so strong is this power of imagination upon him all his daies.

Do but take a man in a melancholly strain, he will think really he is what he thinkes any other man to be: If any man be taken in a feaver, he will beleeve he is so, he will sweat at it. If any one be thought to go mad, he will be the same; It is the same in Religion; the *fancy* and *imagination* of a man will work as strongly in religion and the Gospel-perswasion as a melancholy constitution:

tion: I will perswade my self to be in heaven, and see Angels and glorious Saints, and be in the boome of Christ, though I never heard his voice to my own soule; and all this upon the power of imagination, it is so strong upon our spirits; if there were no more but that, it were enough.

Secondly, in generall know this, that you may see it by the contrary of sincerity; you know that is said to be sincere in the proper sense of it that is *not mixt*, that is without any *mixture* at all; as that is pure wine that is not sophisticated by any brewing; that is sincere that is not mixt, that is pure from the grape, shines in its own lustre; we call that hypocritical that is mixt, or hath any thing to set it off but its own nature these things that come purely from it self; so it is in the soul of a man that is hypocritical in his own spirit: that is not sincere that hath a shew of grace, and yet hath it not, that is hypocrisie; he hath common and carnall principles, or, if you will, *common grace and carnall principles mixt together*: it is ordinary in the Gospell, a man hath his *naturall principles*, and *some additions of assistance and power from God*, and they are jumbled together, they are not sincere at all, but hypocritical, nothing shines in its own nature; so it is with most men in

in the world : there are other *ingredients* that are mixt with all their actings, there is something mixt with it in the Principles, in the very first motions. And certainly this is that which is futable to this Text, where he saies *Take heed of the leaven of the Pharisees* which is Hypocrisie. You must not *thinke the Pharisees did preach Hypocrisie*, but onely their doctrine tended to nothing else but setting up an outward Religion, without any power to lead men to holinesse in sincerity : and so they mixed their own interest with any thing of the Gospell ; you must not think they preached hypocrisie, no, they were *wise men and observant*, but their doctrine did *leadd* men alwaies to nothing but *outsides of Religion* : to be common Professors, and look after nothing at all but the meere shew of the Gospell and of the Law : the Doctrine it self was good, but they mixed it with some *other ends* ; they had *a dash of their own* (as I may say) with what they said, they were never pure and sincere in their actings. Therefore the same word that is put for sinceritie is put for unleavened bread, that is, pure bread that is made up without any leaven. Now if a soule be not cleare and sound in the principles of the Gospell, in the workings of it, he is a hypocrite, be he what he will.

There

There may be *mixtures in second actings*, but if there be *mixtures in principles*, that is hypocrisie.

And upon this account all Professors that live under the Gospell, be they of what height they will, they are Hypocrites, they never had a sound work of God: if there be a mixture in the principles and the end, they are hypocrites *that never had a through worke of God, and pure divine principles acting in their soules*: but have a mixture of other ends in their heart, that do leaven and spread through their whole principles, they are Hypocrites.

But for a sincere soule, in principles and actings, he hath really unmixt actings from heavenly and holy principles, to a holy, and spirituall, and divine end.

How many Hypocrites shall we then find before we have done, if men will but search their hearts?

But that *men may be thus hypocrites, and thinke they have grace, and yet not know so*, do not believe they are such;

I will give you first some *demonstrations*.

Secondly, Shew you that *they may have some sincerity*, and yet be hypocrites.

First, That men may be hypocrites, and yet not know it in their own spirits, take these demonstrations.

- 1 First, *From the generall rule that all divines give; That whatsoever grace is in a Saint, the likenesse and imitation of it may be in a Hypocrite;* and he may thinke he hath it so: there is a faith in the Gospell like the faith of a true beleever; there is a joy in the Gospell like those that have seen the face of God; there is a patience in the Gospell like that which comes to the perfect submission to Gods Will: & so I might go over all the rest. And so there is a *likeness of sincerity* to that which is flowing out from a pure heavenly spirit: For look *whatsoever God hath imprinted, that the Devill can paint;* what God leaves as a Character of the heart of a Saint, that the Devill may strive to imitate, and from a compliaunce in a mans own temper forme up the same; as Children do make up Babies in imitation of children which are reall: and those that know not this, know nothing.

- 2 But secondly, as another consideration and demonstration to make this out, know, that *all those things we call moral vertues, that were in heathens, that is the very reliques and remainders of pure nature that God hath left*

in some measure, those morall virtues are as much improved in the Gospell without grace, as any other consideration, principle, or rule. May, morall virtues, as Justice, Integrity, Patience, keeping in of corruptions, and the evenesse of actings unto a Rule, the same are improveable under the Gospell with more advantage than by any other Rule.

Take *Socrates* and *Seneca*, two of the great paterns of morality that ever lived in the *Heathen* world; had they been under the Law with *Paul*, and brought up under the legall dispensations as *Paul*, and the young man in the Gospell were, *Mat. 19.* they would have as easily complied with that Rule, that is, been as faire, as improved men as ever *Paul*, or as the young man, that came to Christ, and said, he did never omit any of those things from his youth.

They did all that the light of nature did shew them, and their consciences, and *Paul's* conscience did not check him doubtlesse, as to his exact walking according to the Rule of the Law: Now as the Law was a higher Rule than the Light of Nature, because it was expressed and given more positively by God, and some spirituall addition given to it being written by that finger of God; the other had as it were the whole
Copy.

Coppy. So *Socrates* and *Seneca*, had they been under the Law, & brought up as well as *Paul* was, *Pharisees*; they would have taken in as easily those things, and have been brought up under it with as much zeale and largeness, and refinednesse of their natures as he.

And my reason is this; because *outward Rules are as improvable by one as another*, according as a man is but under the knowledge of them; A man can as well take in the sense of the one as of the other, while he is inured to them, he sees some conveniencie, some goodnesse in them; so that consider all these things, as *improvable* in the Gospell, and then you will see how nature may be refined by the Gospell; and if the very meer light of nature imprinted, and glimmerings in a mans conscience could learn a man so far, how would a man come to be, when he was under the Letter of the Law, and beleaved it was writ by the finger of God? And then, if a man should passe through the Law, and come to the Gospell-Letter, and believe in a common manner, that this is a more pure and refined Rule, still a mans spirit goes on, and is more heightened to a more bright frame, that a man thinks all these morall virtues even perfectly to be graces: For a man acts but the same principles,

principles, the same faculties still in the Gospel, only they are changed, transformed: But however there is enough in the Gospel to suite all these principles, to *refine* them and make them more *curious* than ever they were by any other principle or Rule.

Thirdly, Adde this, *the voluntary agency and power of the Spirit* and workings of the Holy Ghost, who works as he pleases; and how he will, and is not bound to work to the uttermost of his strength upon a soul, but he may work upon nature, and glance upon nature, and leave it still in its own condition, and yet mightily improved as to those *tastings* and *enlightenings*, *Heb. 6.* There is even in nature a kind of *taste* of Heaven and Grace, which will make a man thinke he hath the *power of the world to come*, as you have it in the sixth of the *Hebrews*.

And, as I told you before. there are,

First, *the same faculties that grace is sealed upon*, as *nature*, the same *understanding*, the same *will*.

Secondly, *the same kind of motions*; as I must *know Christ*, and *will Christ*, and *go on to Christ*, and *breathe after Christ*, only they are; they have the same *motion* as to will and desire; but not the *same principles*.

And therefore it is no wonder a man may be
D deceived

deceived in his own spirit, and thinks he knows *Christ*, and beleeves on *Christ*, and hath many motions of him, and all it may be are or outward considerations of him, never hath a pure light shining from heaven upon his soule: so that, I say, it is a very easie thing to see how a man can be a hypocrite and not know it: to consider what voluntary motions there are of the Holy Ghost upon a mans spirit, yet not a saving work; for as the Spirit that blows upon whom he will, is not bound to convert you: so he may present the *outward species* of *Christ* to you and never change your will, nor understanding, and yet a man may thinke he knows perfectly what's the nature of the whole Gospel in his soule.

1 For ^{first} a man hath to be improved in the Gospel a *rationall understanding*, the Gospel can improve as well as any other Rule.

2 Secondly: *There are those passionate love-expressions that will worke mightily upon affections*; as they are taken in with so much fulness and variety: as to thinke of *Christs* dying, that was innocent, and out of love, if it were but read in a History would work upon the affections, and yet leave nature as nature; a man thinks he loves *Christ*, and may weep at the thoughts of *Christs* death, and yet be unsound for all this.

Fourthly,

Fourthly, if you consider *the variety of Gods A*
workings upon soules in conversion; how many
 waies he workes, he may think he is perfectly
 converted, and yet an unsound man for all
 this: Alas the wayes of God are so *mysteri-*
ous, it is compared to a *new birth*, *joh. 3.*
 Who knows how a child is born in the
 womb? A man must have a divine light
 in his soule to see thorow and thorow
 his soule; Take a Saint himself in his
 clear light, he can hardly tell how to discern
 into the variety of Gods workings: what
 hath bin the pure working of God: where lies
 the Child; the new-borne babe, as it were.
 It hath come and past through the many vari-
 eties of Nature and Grace; and then if I
 should adde, *how apt men are to be perswaded*
of the goodnesse of their conditions, and not
 know the badnesse of them, and how easily
self-love will be trying to set off what hath
 but a shadow of Religion, with many other
 deceits: then you will easily say, A man may
 be unsound and never know it in his own spi-
 rit for a long while.

Secondly, A man may be sincere, and **II**
 have honest intentions in all his duties
 and actions, and yet be an hypocrite. And
 that it may be so, I shall demonstrate it thus
 to you.

First, there is in some men such a *mar-
rall*, such a *naturall sincerity* (as I may so say)
in their actings, that they are not disposed
unto the *contradicting of their principles*, and
their actings, they are *tempered* within them-
selves; they are not disposed to contradict
their actings: so it is said of the sincerity of
Abimelech as concerning *Abraham's* wife, he
appealed to God in *Genesis* 20. in the be-
ginning. Saies he, in the integrity of my
heart, and innocency of my hands have I
done this: saies God, I know thy integrity.
Now there is such a sincerity even in men
that have not grace, that they would not do
such a thing if they knew it to be unjust accord-
ing to their Principles, they would not do it
for a world: or if they had taken up an opini-
on, they would not go against their opinion.
there is such a kind of sincerity. Now the same
may be in the Gospel; that is, I go on honestly
as I think able to preach, & pray, and I have no
kind of ill intention to deceive, only *I have not
a spiritual principle to act me, there is my misery*.
I come not so much to be seen of men, as from
the intention of my heart, but I come not to
have *Christ*, or to meet with *Christ*; so I am a hy-
pocrite, because I come not from the main
principle. Therefore first know this as a Rule
that you may see this clear: That *simplicity of
intention*

intention cannot justify any acts of men that are bad, all will grant that: for as it was with Pilate, he washed his hands, yet that did not excuse him.

Secondly, *My intentions in any action do not make a thing to be true or good in it self at all;* as if I have a Jewell to sell, my intention in the selling it for a good one may deceive the buyer, it being counterfeit, no act can be good without a good intention, but my good intention makes not the thing really good in it self: if the thing in it self be not perfect and good, it is hypocrisie.

Thirdly, know, that *a meere good intention may proceed from the naturall constitution of a person, not from the goodnesse of his heart.* It may be I am not given so much to cunning and deceit as other men, but have a plain naturall constitution; but if it come to a particular, it may be I have as much in my intention (if I were put to it) as others.

Fourthly, know this about intentions and the sincerity of them: That sincerity, that will demonstrate a man to be a Saint, *must flow from the pure and even workings of principles towards their ends:* sincerity must flow from the even acting of faculties within towards their ends: I do not act sincerely to God through I pray never so much in duties,

if I have not a divine *spiritual spring of love* to God; A heart *impulsed*, moved to God from the power of his own spirit: If I have not *graces acting together in a harmony* (faith, and love, and all other graces) purely and really working to God: For sincerity (as I may say) is but the *spirituall tune* of the motions of all graces in a mans soule, it is no more. But I will close up all: there are many things I should have shown you.

But now for distinction sake, having laid down this: That a man may be a hypocrite and not know it, think he hath grace and hath it not: I shall therefore come and shew you the severall sorts of hypocrites; I will but name them.

*For
ma
list.
Matth
15* First, there is a *meer formall hypocrite* that insensibly *drudges* on in his duties; praies, and heares, and comes to Church and no more, and hath no inward power nor virtue in his own soule, nor is convinced of any thing to the contrary; as *Papists* say over their *beads* whilst they are sleeping; I confesse every formalist is a hypocrite, but there is a low sort of Formalist that meerly *drudges* and that is all, there is something wanting within.

*The
fiery* Secondly, there is a *zealous hypocrite*, and he seems to *attuate his Forme*, a *fiery hypocrite*, a *discriminator of bigot* *Paul before* *conversion*.

hypocrite, (as I may so say) one that you would thinke had life and soule indeed, and follows on Religion to purpose, and yet *it is but his passion and humour*, no grace at all : Some men have taken up an opinion, and are devoted to a way, and their heat is so much as they follow it on with might and maine, and spit in the faces of others besides : Such a hypocrite was *Paul*, as to zeale persecuting the Church: I followed them on, I dragg'd them to prison, saith he : so it is certaine, there are some men have taken up *an opinion* some way or other, and have no more Religion than the stones in the street; and that they will follow with fire and sword, and think all Religion is lost if that be lost, that is their end and Centre; That is a zealous hypocrite, I call him so, *for he hath nothing at all but that opinion*; come to aske him of *Faith and Christ* and the *Work* of God upon his soule, and he can tell you no more than a Heathen; and commonly wherever *you find so much zeale and fire there is hypocrisie*; for the fire of the Sanctuary will enflame a soule, there is that; but it will not scorch the flesh, nor burn the heart; We have enough of those zealots in our daies, that without they have their own opinions maintained, they do not mind Christ or the Gospell; nor ob-

serve how it will go with their own immortal soules, no more than if they were beasts.

high flying

Thirdly, *There are confident and lofty hypocrites upon this opinion*: They are full of persuasions of the love of God & grace in their hearts, they have lived under the bright sunshine of the Gospell, and never came to the truth of the Gospell, never saw their own soules and hearts, never came to the furnace of the Law and Gospell; they have met with some good notions of grace and mercy and apprehensions of Gods love and joys in their spirits, have had some little twangs of conscience now and then, which have put them to seek after the best kind of remedy, and of a sudden, are got to a great height in the apprehensions of Gods love, those I call *lofty, confident hypocrites*: yet it is said in *Job. 8.* the hope of the hypocrite shall perish; many soules have great *flourishings*, mighty buddings, they thinke Summer is come and Winter is past, and no more but an eternall spring in their soules; like the *stony ground*, they beleevd for a time, and immediately received the word with joy.

Ob. How can they receive the Word with joy? That is strange, that a man should receive

receive the Word with joy & wither presently.

Sol. Truly they had some workings on their soules, and pangs in their consciences, they saw some sins, and had some feares, and lived where (it may be) they had some sweet notions of the Gospell, and they had a promise, and took it in presently before ever they knew the nature of it, and rejoyced, and were confident of their own estate, and of the love of God; so they go away merry from Sermons, and dutie, and nothing at all of true grace: this is the highest judgment of God upon soules; in *2 Thes. 2. 11.* the Apostle speaks of giving men up to strong delusions: Though it is taken for delusion of doctrines, yet it may as well be taken for mens being given up to their own strong persuasions of what they have. This is a strong delusion saying, I have seen heaven, and the face of *Christ*, and yet deluded in my own spirit. I will adde no more.

Fourthly and lastly, *A demure and state-ly hypocrite*, this is the highest sort of them, as upon this principle, one that will walke so exactly and *curiously*, having conversed with all the notions and rules of the Gospel, that hath *sprung up* so curiously, and yet is choaked with something at the bottome of his own heart; he goes on with that strict-
nesse,

nesse, that gravity in the Gospell, that he condemns all others as unfit, as below him, as one above all others; he hath all kind of *Artificiall motions*, one that hath a pretty even temper in his naturall constitution; and what through *restraining grace*, and what with *morall considerations*, and *enlightnings* of the Gospell, he hath got some *exact formes* of the Gospell; this man walkes so strictly, so curiously, that none can discover him: Such a hypocrite there is in the world. Look to it, this man walks step by step, he walkes so exactly that the Saints may admire him: so curiously that none can discover him: But for those glorious coveries with *Christ*, and through powerful workings, he never knew them; he is the fairest to look upon of all sorts of hypocrites: Now there may be many things I should have shewn to you, how to discover those sorts of hypocrisie; As.

Fifthly, & fearful Hypocrite. page 56

1. First, to shew to you that of all sorts and straines, *self is the bottome* of all they do, that is the secret of all their motions; & indeed *self-love is the ground of all hypocrisie*; for it makes a mans periwade himself he is that which he is not, & feign himself to be what he knows he is not: *self-love is at the bottom, & that works*

at the heart secretly and closely; there be two things I would have shewed you about this acting of self. That,

First, *a man acts purely, and moves most strongly from self-love, and self-considerations; and then,*

Secondly, *Self-satisfaction is the uttermost of the desires of the best sort of hypocrites in the world.*

Secondly know this likewise, (that you *John* may discover such an hypocrisie in your own *3.20* hearts) that *all such sorts of hypocrites, as are known to themselves, cannot abide to be tried,* to be unript, doth not love lancing and piercing: he loves not to have his bowels turned up, he cannot endure to think to be put to the uttermost of his own spirit, that is a perfect signe of such a hypocrite; These things that go between the marrow and the bone, the soule and the spirit, he cannot endure that: he would avoid the dints of the sharpest Arrows in Gospell, if possible. Look how much flinching you find in your own spirits, so much hypocrisie. A hypocrite cannot abide to be touched fully to the quick, and laid open: to be ripped at the heart, to have the naile driven into the vitals, which a gracious heart longs for. *Self*

Flattery
of themselves Thirdly, *God's*
Rev. 10.3

3. Thirdly, *There is ever some secret unmortified lusts under all those seeming graces of a hypocrite*; ever some secret unmortified lust, *58.* either pride, passion, or covetousnesse, or *1-5* ~~math~~ concupiscence, something or other, which *6.1* will, and doth breake forth sometime or *9.12* other; and look to your selves, you that *6.* have been ten or twenty yeares under the power of a lust, and it breakes forth continually upon you: if you be not hypocrites, you are as nigh them as ever was egge to egge, as to the likenesse of them; you that have been known to be what you are so many years together, I durst denounce such a man a hypocrite that hath lived so many yeares under a secret lust unmortified; What, is there no power in Christ? hast thou not kept thy lust close all this while? It may be thou goest to prayer afterwards, and thinkest that will make it up, but thy prayer shall shew thy hypocrisie more, seeing thy lusts live.

Evan 4. Fourthly and lastly, those are the highest
27 hypocrites of this kind: *They secretly envy the*
41. *brighnesse and glories of the gifts and graces of*
Phil *other Saints that go beyond them; & that is the*
1. perfect Character of a hypocrite where ever it is found: if that be not a hypocrite there is none in the world; when a soule cannot abide to be outshined, it is a signe that

Self seeking

a man never loved grace for grace, for then he would love it where it is most pure, and shines most gloriously, and this the Pharisees were vext at, they hated Christ perfectly, because he went beyond them, and was a conviction to them: these and several other Characters, I had thought to have given you; but to satisfie some soules that will be apt to say: every one will be a hypocrite if this be so, I answer.

First, *My designe is to bid you beware of hypocrisie, as Christ doth:* Try your hearts, take not things up in ordinary and common waies, be not unbeleeving and doubting, that is not the thing I would be at, *it is not to scare you off the Gospell;* be curious and criticall, *be serious in the viewing of your own hearts,* and search to the bottome, and trust not to your selves with feigned enjoyments. *I would not discourage the poorest looker after Christ for all the world,* only I would have all men to be pure in their spirits, and let every man put himself to it; let a man have gold that hath passed through the furnace; let a man that will be rich be rich with those precious things that are of an eternall nature.

Secondly, to answer that; *you will find grace will lye but in a little roome,* therefore

I put you to it, true grace is like a *Diamond*, very *little* in bulke, but of a *high* price, and mighty value; therefore I beseech you be through in your own hearts, thou poor looker after Christ, Grace lies in a little roome, more may be in one motion than in all the acts of the world: you may have more grace than the greatest and gloriousst Preacher of the Gospell, therefore try thy soule, and be not discouraged though thou art not such a flourishing & glorious professor as another, yet thou maiest be a greater Saint.

Thirdly, *I would have none taken up with any outside or glorious formes in the world, but be looking within what inward frames you have in all your duties; no, I would have no soule taken up with any opinion, with any religion that is externall at all, but that carries out purely to heaven, as the very heart is meeting with the Lord Jesus, and as he hath a spirit acted in every word he speaks in the Gospell, not to dant you from Religion, that is not my design, but to keep you only from the leaven of the Pharises, externall dependencies, that your soules may not be lost with the greatest misery to all eternity.*

SERMON III.

*Beware of the Leaven of the Pharisees ;
which is Hypocrisie.*

I Have endeavoured to shew you in *generall* what Hypocrisie is, and the last time gave you a hint of severall sorts of hypocrites ; for *hypocrisie lies not in one straine.*

Now we will lay this down as a foundation, (which was named before) that look as many sorts of tempers as there are, and humours, and constitutions of men and designs that men have in Religion, and as many waies as there are, so many common workings as God may have upon men ; so many sorts of hypocrites may you have entering upon Religion on those grounds ; for look as it is with grace, where it worketh effectually, it changes not the faculties, nor constitutions: A melancholly man is so still though he have grace, and so you shall find, his actings will shew something of his temper and nature, so as to hypocrisie and demonstrations of hypocrisie,

so

so many sorts of tempers as there are in the world, when men enter on the wayes of Godlinesse upon unsound grounds, not being wrought upon thoroughly by God, so many sorts of hypocrites you will have. I told you of four Sects the last time; now I shall go on and shew you more.

Look as *a man is by nature of a duller and heavier constitution*, and hath got the outward forme of Religion, he will be a *meer formalist*, drudging on in duties, and no more: nothing of the spirituall nature of it, taking abundance of paines without sense, go on in his waies, and his duties without any power at all, and that was the *meer formal hypocrite* I told you of, he hath had some little touches upon his spirit that moves him, and together with education hath gone on as in a Tract.

If a man be of a *hot temper and constitution*, fiery in his nature, & enter on Religion upon such common grounds & ordinary frames (as the most do) *he will be a zealous man, exceeding zealous*: Some opinion or other, some particular form his hearts is most in, & *he is the zealous hypocrite* I speak of; he will stick to his opinion and hazard all, and never care for the other parts of religion if he can but maintaine that; so it is with many in these times,

never

never care how the work of God goes on in the world, or their own souls, so they have their opinion. So if a man be of a *facile and easie nature* to be perswaded, and enter upon Religion, he will easily conclude that all the promises are his, take every thing for granted in the Gospell, and apply it to his own soule, as if he had a peculiar interest to all the promises; and so grows in a confident secure frame, and that is the hypocrite I told you was confident, that out of the easinesse of his nature takes all things in the Gospell as his own, though he never saw the need and want of them, and never knew the worth of them; for I told you, that *self-love is the ground of all hypocrisie in a mans spirit*: If a man can get any thing for himself, as self-love acts, so a man gets into such and such a frame, as it was with a mad man that sat at a Port, that when all the ships came by, said, This is mine, this is mine: so do all men say, without either Religion, or the knowledge of the nature of the promises of the Gospell, challenging them without a need of them, or a knowledge of the glorious design of God in them.

Then again, if a man be of a *more forward and daring spirit*, and if he get into a profession of Religion, he will prove a *presumptuous*,
E *hypocrite*

hypocrite, to presume exceedingly upon the Gospell, and the things of it; he will vent the opinions he hath taken into his consideration, and that he sees most sutable to the world.

If a man be of a *more grave and sober temper*, and hath got such a custome of Religion and duties, and taken up the profession of it with a secret inward desire of applaude to be somewhat in the world, he will be most curiously exact in all his frames: such a man will cut to a hair, and he will observe the least thing in others that may be as a blot in them, and him I called a *stately and curious hypocrite*: he will not be blamed in the world, that is all his designe; he will keep all plots and spots off him, if out of mistake he be wrong, he will mend it next time; his name lies at the stake for it, and all his comforts lies only in a fair handsome neat carriage in his duties to the Sons of men, that he may be able to be blamelesse in his reputation in the world, and some men have been so curious in their actings and observances, that they have shamed many precious people; that was *Pauls temper* and care alwaies that he might be *without blame* to the world: as to the Law he was blamelesse, *Phil. 3.* and it is as great a thing as a man can speake, and
doubt

doubtlesse the Pharisees had a handsonnesse and neatnesse in all their observances, that they were very much admired by the People : A strictnesse, that they looked at a *Point*, at a *Latchet*, though the great and eternall things lay with no weight on their spirits : such kind of hypocrites will go on *smoothly* in the world, that a man shall *admire* them, and *check* his own heart, and say, I am a *hypocrite*, certainly I never came up to those frames ; This man *dazels* the eyes of men, and all his designe is to carry on handsome garbe, and go for some body in the world. Oh : this is that, that many in these times had need look to their own hearts in ; *Tithe mint and cummin*, and neglect the most weighty things of the Gospel ; they have handsome apparell without, but never look within to the eternall workings of their poor soules, and that state that must be before God for ever.

And againe, If a man be of a *crafty cunning temper*, of a *naturall subtilty*, and he begin to professe the Gospel, he will play the part of a hypocrite to purpose, he will *shift* at every turn, and *change* every time ; he will not be found at any time unsutable, he will tell you he must change with *providence* ; he will be sure to manage all that naturall subtil

tilty in Religion to his own design perfectly: and truly *there are no persons so perfectly hypocrites as these*, that out of craftinesse begin to be hypocrites, upon *subtle principles*, are privy to their own deceits, they are out of *intention* hypocrites, and they know they can shift and comply with any occasion; there are thousands of these hypocrites in these times in *England*, that can close with the times, that make use of the time and occasion, and have no more grace in them than *Heathens*. So take it as to any other temper whatsoever you will, if a man be not thoroughly converted and enter upon Religion; look *as his temper is naturally, so will his hypocrisie be*; and that I may go on a little clearer, take it now as to the temper of *fear* on a man, and the workings of God upon him: If a man be apt to fear, and God lay any thing upon a mans conscience, (for God sometimes keeps such all their life-time in fear) you shall find that there will abundance of hypocrisie appear in those actings, and such a man shall be a *terrified hypocrite*, he shall live under terrours, and make abundance of worke through his feares, [*for fear may put a man exceedingly on to duties*] and be but a hypocrite all this while: Now of these there be two sorts that live under ter-
rour

rours, and I will especially speake to these for many thinke if they be under trouble of conscience and terrour, they are past the worst, and in the best frame that can be. Therefore,

2 Sorts of fearful Hypocrites

First, there are some that are but more generally touched with the sense of some sin that God meets them with, and laies upon them, and at every turn checks them for, and lets in glimpses of his wrath now and then upon his conscience, and they get into a strange kind of temper, of *complaining*, and *whining*, and *whimpering* in their own spirits, and go on in their duties, (for they dare not but go to duties) but it doth not work so much upon them as to cry out with hideous noyses of damnation, yet are kept under fear, and *bondage* of spirit, and cannot get out of it, and all their design is to whine at it, and complaine of it to others abroad: that as we say in grieve, (to open a mans mind is a mighty ease) so you shall find them open their hearts, and say, they are under these and these sins, talking of their corruptions, telling how they are under such trials, under such feares of their passions, and tell you of hypocrisie, and thus they go from door to door, and from Professor to Professor and all to no purpose, for they never knew, nor

never found the weight and power of the Gospell lying upon their spirirs, never see the depth of a deceitfull heart for all this; But onely say, alas! *I have such and such corruptions, I am afraid of my condition,* and so take pleasure in their complaining. Now there are three waies wherein they shew their hypocrisie.

First, *By this way of complaining they thinke to get off from suspition of hypocrisie:* Such Souls, such creatures are alwaies complaining of their conditions; and so they thinke to be free of hypocrisie by this kind of *whining*, though they never knew what the hatred of sin was, never knew what it was to be pierced through with the darts of the Gospell for sin.

Secondly, they thinke by this *to get the pitty and compassion of other Saints*, to pitty and bemoane them; and we ought (say they) to speak a good word to comfort them: Though Saints nor Angels cannot speake a good word to soules, yet they look for it.

Thirdly, they shew their hypocrisie by this, *They look upon themselves by it as poor in spirit*, alwaies in sense of sin, and under a sense of their lost condition, and would have others thinke so too: there is a poor spirit, nothing

nothing: but poverty of spirit, never come
to him but he hath low e'teeme of him-
self.

Fourthly, But the *great straine* of hypocrisy lies in this, *they perfectly rest in this straine of complaining, and never looke after Christ*, they get ease by opening their minds, and if they can but get a good answer to quiet them for the present, they go away content. I have abominated this frame of any frame in Professors; A strange ugly whining frame of spirit constantly upon a soul, which should not be upon a Professour but in the *absolute*st cases of necessity, and extraordinary occasion, for he shews he hath not been at *Christ* and opened his condition to him, but he must have this and that outward help first, and if he cannot help himself, then go to him. It is common, you shall find people complaining and speaking strangely of their condition, and by a poor common word speaking to them they go away content, though they never had the thoughts of *Christ* in their hearts, many make a *trade* of it; you shall find an *old* Professour say, I am of a strange *passionate* spirit, and have been so many years, of a sullen, ugly, peevish spirit, that none can deale with me, I have such and such a corruption, and I am

E 4 afraid

afraid that I am a hypocrite. [Aye, so thou maiest know thou art one.] They will complaine, Oh! what a wicked wretch am I; give him but one word of comfort in an ordinary manner, they are content, though the corruption be lying still, be living in the heart still; I told you the last time, I *would pawning my life that he was a hypocrite that lived so long time under the Gospell under the power of one corruption, having no power against it, having no grace to ballance his corruption, and though the corruption might act, yet a soul might see there are other glorious graces besides; and do you thinke, that complaining of your corruptions, can that serve your turnes? you will come to a Minister, or a serious Saint, and say, thou art troubled for thy sin or corruption: Art thou troubled with thy corruption? Then thy trouble would be known, the very bowels of thee would be seen working out, one way or other; thou wouldst never let Christ rest, but get pardon, and power to kill thy corruption, and if it should break out, it would be the constant shame of thy soule night and day before all the Saints; Never tell me of Religion, if it lies not in the vitalls of men, and kills the vitall corruptions, and actuates the soul into the eternall workings.*

And

And a man may be found to be a hypocrite for all these things. Art thou troubled with a corruption and complaineſt of it, canſt thou be quiet with complaining? Can any word comfort thee but the *death* of it, and the *ſenſe* of the death of it every day? Can any *promiſes* comfort thee, but as they tend directly to *deſtroy* thy corruption? Is it poſſible, if a ſoule have any reality of grace in his own heart: I had rather [ſaies a gracious heart, ſaies a poor ſincere ſoule] go to the *funerall* of that corruption, and ſee it buried, than be the greateſt *Emperour* of the world, or in the moſt glorious ſtate in the world, be it *Pr. de*, *Paſſion*, *Luſt*, or whatever it be in a mans ſoule. But this is the miſery of men taken up with meer complaining: of all Profeſſors this ſort goes on moſt cunningly for we commonly judge of men by their *ſenſe* and *ſight* of ſin, and thinke they are in the moſt *fundamentall* way of the Goſpell, and they have the *root of the matter*, and God hath touched them indeed; and yet God hath done nothing for all this.

Secondly there is another ſort that lie under terrours *ſharply*, *flaming terrours*, and are *ſcorched* in their conſciences for ſome *ſpeciall* ſin; and mighty *violent* in duty: they will run here and there, and ſay, *I am damned*. *Hyp.*

I am damned, what shall I do, I am *lost* for ever: they will come with such hideous noises and cries to men; and run any where, the flame is so hot; yet all this while sin not discovered, nor the sense of *Christ* taken in upon the soules of men.

Now know these two things:

First, That the *greatest unbelief* is hid under the *greatest terrors*.

Secondly, that the *greatest hypocrisie* is under the sight of sin, and *greatest terrors*, [for a man will do any thing to avoid that] that if he be mightily terrified he will be any thing, do any thing to take off that sin: here-in lies

First, the hypocrisie, that *he does nothing but to ease himself*, quiet his conscience, and he lets sin alone: that he may but live quietly, he desires no more.

So I have known some Professors that have been in *mighty terrors* for one halfe year, and the other halfe year been as joyfull as could be: going to others, saying *pitty me, save me, do any thing with me and save me*; and when *God* hath withdrawn the violence again from them, when any considerations have come in, they have falne to their old corruptions again.

Secondly,

Secondly, Their hypocrisie lies in this, *they will snatch at any thing to comfort them*, take any hand as soon as *Christ's*. But a truly touch'd soul will not be comforted; a poor soul indeed, cannot be quieted or comforted by any but *Christ*, or the manifestations of his love; but as for this terrified hypocrite, he will snatch at any thing as soon as *Christ*; give him but a *Promise* [though it no more concern his condition than if it were never named, yet he will have it as if it had been made for him,] he will be sure to catch at it. If you can *d'vert* his thoughts, it shall be as much to him as *Christ's blood*: take off the strength of his terrors, he is pleased. And the truth is, most kind of hypocrites are under some kind of terrors or other; they would never have such twangs of conscience as they have, but that they are under some terrors of conscience from *God* upon their soules: But as for this kind of hypocrite, he may be so carried on, that he may do all duties with the most zeale and violence: he may pray with great passion, and bemoane his condition, that it would make a mans heart ake [if you could but hear him praying] sometimes, if you could but be privy to his cryings, which sometimes he makes loud ones, and every man may hear him,

him; but still his *conscience* grows more *insensible* and his heart *hardened*, and grows *common* to him at last. And such a hypocrite will live in the *fire*, if he can but get off the *violence* of terrours, his heart shall be as black as hell, with the very burnings of corruption, and certainly that which the *Apostle* saies of a conscience *seared with a hot iron* may referre exceeding much to this, that God may with terrours seare up a mans heart: for the devill is the greatest hypocrite, and he lives under the greatest terrours, the flame of wrath hath hardened his heart infinitely against God, that there can be no place of repentance; so these hypocrites go on by degrees, and only in a generall manner find the terrours of God upon their consciences, and never see the nature of sin and vilenesse of it to the soule. So that this I say, do not thinke, that because you are troubled in your consciences, or under terrours, that you are free from hypocrisie; nay, there is most hypocrisie there; plainnesse of heart is under cleare light, when a man is free from advantage of fear, or terrour, and too much comforts, then is the best time to try a mans heart.

Secondly,

Secondly, Take one in the second place as to Gods workings, one of a naturall capacity, that is, he is capable of understanding of things; he begins to professe the Gospel, and comes under a kind of enlightning of God, God giving a man [as he may] a common gift of grace by common notions of the Gospel, here is one will come to be a most glorious hypocrite. I say a hypocrite, because the fundamentall work is not done, because he is not what he should be, nor what he seems to be. *Now as the former sort his conscience was enlightned with flame; this man he is enlightned with more clame and sun-like beames;* this man can now see into the Rules of the Gospel, he can be able by degrees and time to forme and work in all the notions of the Gospel into his head, that he now comes to be a profitable hypocrite unto others, comes to be able to speak very great things of the Gospel, and can tell you as perfect truths as any experienced Saint in the world can do; and especially if he have education, and time, and acquaintance to communicate them to: he will come to be able to delude any Saint in the world, for now he is not a meer out-side man in sight, but one that brings out of his treasury things new and old, that hath got a vein of discussing and speaking

as reall things as any man can speake in the Go'pell; how far may this man go? and yet here lies his hypocrisie.

First, *All these things go no further than the head*; they were never stamped upon the heart, never upon the breast, they are *Artificially* formed in the understanding, never come down to be imprinted in the soule, upon the will and affections, never had those heavenly influences dropping in the favour, the sweetnesse, the power, and the virtue of that knowledge, proportionably working in their spirits: and there lies their hypocrisie, that all those things are but artificially formed in the understanding.

Secondly, *All that such a man doth act in the expression of any knowledge he hath, it is with secret glory*; he joyes, he takes himself to be somewhat now, and makes all these things to be his own, as though he received them from Christ, he glories in them, there is all *shame him*, there you make him *miserable* if you hit him there, you cut upon his heart veine. And that is the way of God commonly with those sorts, their *parts* die, and God withdraws by degrees, and lets knowledge dye, letting corruption come in as much upon them as they lose all at last. Be

it is wonderfull to conceive how far these convictions will carry a man, when he hath a *Candle lighted* by God how far he may walke in the Gospell ; when God shall shine in (as it were) upon nature, how it will appeare before the Sons of men : It lies in the head, and *self* is commonly advanced, not *Jesus Christ* ; that Christ may have all the praise and honour, as it is said in *Jab* of the hypocrite, *the heart of him is little worth* ; he may have some fine parts and be *ingenious* in his understanding, but his heart is the worst, there is nothing but sin and self together, and inward secret contradicting and working against God, and the power of Religion ; so it was with the *foolish Virgins*, they went on gloriously, but at last they said, *our Lamps are gone out*, we have lost our light, we have slumbered and slept away our time ; we depended upon our gifts and endowments, and our faire actings in the world, and our Lamps are gone out, and now we have nothing to shew for all our profession. I will a little set home this with a word or two of Use.

Use. First therefore, if this be so, that there may be so many sorts of hypocrites and straines, I beseech you *examine* your own hearts, and put your soules upon it, *find out this*

this leaven; I told you why hypocrisie was called Leaven, because of the spreading nature of it, none knows how it spreads; Hypocrisie hath many *vizards*, many *waies*, you may go on so fairely, and so painted, that no man, nor your own hearts can discern you: But look seriously, look every day what is within you, ask your own soules *what is within*; bring your selves before a *divine eye*, look to every *part*, to every *motion*, let nothing pa's you without a *divine and exact scrutiny*, never be quiet till you have got a through definition of your own estate, stand *Sentinell* to your own heart; say not, I am a Saint, till you have found clearly, both by Law and Gospell, till it be written with the beames of the Sun upon your own hearts; Oh! *I am afraid the most Professors will be found hypocrites at the last day*; that those that have the fairest faces to us will have the foulest rippings up before the Lord; many that go so neatly now will have a black Character at last; Oh! for *Christ* to say, *Go you cursed*, at the last day, to a glorious Professor, what a word will that be? Appear to be what you are indeed, and strive to be what you shou'd be: take not up ordinary and common things in your own spirits; lay not the weight of God upon those things

things that are not reall, that are but meer gilt upon Copper, that will not endure; men are apt to take themselves up with profession if they have but a fair face, if they have but a handiome carriage in the world; Oh! that *Christ* would have charity to you at the last day, as we must have now: *Christ* loves those that are holy, and he loves to make them holy: He must judge you as you are, no charity after the Gospell is past, therefore look to your own soules; there is a day when *every thing that is hid shall be revealed*, there is no halting before the Almighty, he hath an eye on you: *Christ* will find you out in the croud of Men, Devils, and Angels, and pick you out with his eye, and say, *Friend, how came you hither?* You never had the power of the worke of God upon your heart, do not think to deceive your own soules by these pretences.

Object. But you will say, What shall I do then? you make all men hypocrites, how shall I know whether I be a hypocrite, yea or no?

I gave you three things the last time in the generall to consider of:

First I told you my designe was to *presse you on to try your selves*, and to secure your own estates.

F

Secondly,

Secondly, *Grace will lye in a little room*, in a very little compasse, it lies not in the flaunting garbes and modes of the times, it is like a Diamond, little, but of great price.

Thirdly, *I would have no man taken up with shews*: It is not my designe to make you Hypocrites, but to discover Hypocrisie to you: Therefore look to your own hearts that you be not Hypocrites. I would not discourage any poor soul that is panting after Christ. Therefore

First, know in generall, *though thou maist be no hypocrite, yet thou maist suspect thy self for hypocrisie every day*, in every duty, though thou beest none so called, nor so counted by God, yet thou must suspect thy self.

Secondly, know this in the generall, *Thou shouldst not charge thy self to be a Hypocrite for every sight of Hypocrisie*: And the more spirituall you grow under the Gospell, the more you will see of the deceitfulness of your heart every day.

But I will give you these six Characters, that no hypocrite can ever have in their hearts, nor attain to: and I hope some poor souls will be comforted. And they are the poorest things you would thinke to flesh and bloud in the world: those things that a man would never imagine, especially those high-grown men in Notion.

First,

First, *Can you hate sin as sin*, that is, in its whole nature, in every appearance of it, in its first motion, in the first hints of it, in the sins that are most dear, that you took most pleasure in? Hypocrisie in its actings towards sin picks and chooses here and there, it may be angry with some sin that disturbs it, but it never hates it, no hypocrite *can have a hatred of sin as sin*, hate the first of the first as it were, though it comes never so glorious so let as it were, hates it as sin, upon no other consideration; not because it troubles my conscience, and brings me to hell and wrath, and renders me unsuitable to my relations and designs in the world: He is a Saint, look to it, the very Embryo of sin, the sincere soule hates; it hates it as sin, *Matth. 23. Purity - especially of V. 1st Sign.*

Secondly, *No hypocrite can delight to be ashamed by God in his duties*, in his actings, lye under the shamings of God, and made purely nothing in its own eyes and others, that the Hypocrite cannot do; and yet a poor simple sincere soul can do it; a poor soule, that may be can hardly speak two words with sense, and suitableness of expression, yet he can do it; he can delight as well to see God shaming his soule, bringing him to nothing, humbling of him to the sign of sincerity is purity the

the dust, as if he were to be in the Armes of
 the Lord, *taking pleasure in his humbling*
 12. 11. *acts*; suppose God deny him any assistance in
 a duty, or in the opening of his heart, that
 if he be in company, he is ashamed to look
 upon his own heart: here the soule takes
 pleasure to be ashamed, no hypocrite can
 endure that, to be ashamed in his actings and
 relations, for self love is the principle of
 hypocrisie in the heart of a hypocrite: *He*
cannot endure to be out-shined, that is the wick-
ed frame of him; if a Saint go beyond him in
 grace, and communion with God, he cannot
 endure it & therefore cannot endure to be ash-
 amed; Oh! how do the Saints love to be laid
 low before God, that they may have the pure
 glory of him shining upon their soules. Then
 17. 10 Thirdly, know this as a special one, *No hypo-*
critite can bless God, & love him from his heart,
 21. 6 *when God smites him in his dearest enjoyments,*
 31. *or nearest lusts*, wherein he hath delighted;
 take away comforts, take away these things he
 hath enjoyed formerly, and he cannot love
 Christ, nor blesse him in his heart; strike him
 in any thing that the eye & heart of him hath
 been upon, he secretly hates Christ: Now a
 Saint can cling to Christ, love him secretly in
 his own soule, though he seeme to be as an
 enemy to him, he cannot but love him for all
 this; no hypocrite can do this take away what
 please

pleases his nature, and he cannot love him. Try your hearts by these things. *3 Reg. is Submised*

Fourthly, know this, *No hypocrite can* **2.**
love the person of the Lord Jesus Christ, nor **78.**
a Saint as a Saint, I put these both together; **34**
 he cannot love the person of the Lord Jesus, **36**
 for he never had the *glimpses* of his glory on **28**
 his heart, he only loves to be pardoned, and **27.10**
 have some comfort from him, but he never
 finds his heart to work in love to the Lord
 Jesus, and have an union with him, as the *Phie*
 fundamentall ground of all his comforts; for **3.9**
 love you know it longs for union: Nor he **10.**
 cannot love a Saint as a Saint, purely; but a **19.**
 Saint so tempered, so conditioned, he cannot **3.14**
 love a poor Saint, nor a weak Saint, he can- **12.**
 not purely cloze with him, and have his bo- **5.1**
 els working towards him purely as a Saint. *Love,*

Fifthly, *No hypocrite can go on in any spiri-* **Jer.**
small worke or service for Christ with any con- **2.2**
sentment, with any pleasure, without sensible **24.**
comforts or outward respects: pray observe; for **78.**
 if he want inward sensible comforts, yet the *Luke*
 wind of men will fill his sailes; but a poor **5.5**
 Saint can take pleasure in the meeke mention **4.6**
 of Christ, in the poorest worke of Christ **27.10**
 wherein he is least seen, wherein
 he hath hardly a name, only with shame and
 reflection: this will try a man, if I had
 time

time to open it thoroughly. *5. purer is an*

Sixthly and lastly, *No hypocrite in the world can long to be like Christ, as to be respected by Christ*, either as to inward comforts, or trade in the world. Or thus, *No hypocrite can love the holinesse of Christ, as the good things he gets of Christ*; he cannot abide to be out of his own forme, and in the forme of *Phil* the nature of the Lord Jesus Christ; but a *3.10* Saint, if he have never to much comfort and *27* sweetnesse; and his soule alwaies drawing *30.17* honey, with marrow and fatnesse, yet if he have not the *likenesse of Christ*, and be like Christ, he is not pleased; no hypocrite can love the holinesse of the Lord Jesus Christ with a pure love that may destroy his corruption, that may unbottom him, bring him perfectly out of self, and transforme him into that glorious Image. *Gal. 2. 20. 6*

Try your selves by all these things; I had thought to have shewn you wherein the straines of hypocrisie lie to all sorts of duties, and the spirituall workings of it in the hearts of men, but I must leave that to some other time.

SERMON IV.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

I Have shewed you in severall exercises what the nature of hypocrisie is, and have distinguished to you the severall sorts of hypocrites under the Gospell: shewed you how cunningly and closely men may act, and yet still have this leaven in them, passing through all their parts; there is some little thing or other that is insensible to some men, known to others, whereby they are mistaken and undone under all their profession.

I shall not be able to repeat any thing: but in the latter end of the last Sermon I told you of Six things that no hypocrite could do, or attain unto: and I will adde but this one to all the rest.

Seventhly, No hypocrite in the world can desire Christ, that God might be glorified in the utter shaming of himself, as to all priviledges, and to all enjoyments, and abatement of com-

forts to himself, pray observe it : this is that which strikes at self-love perfectly, which is, as I told you, the originall of all hypocrisie in a mans spirit : and I speake this as a tryall, that is very close and narrow to the spirits of men, and likewise to distinguish in this point between a Saint and a hypocrite.

For I will not go so high as some Christians have often said, and given it it as a Character of a gracious and blessed frame (but I will not go so high) that they could be content to be damned : *that I take is a passionate expression* of Christians not understanding. But as to all *enjoyments*, all things that concerne not purely the glory of God, and all priviledges, and comforts of this life, either inward or outward ; that soule that is a Saint can say, he can be really willing to part withall, that Christ may be all (if he be but himself, and have a freedome from temptations) no hypocrite can say it ; cut him in his priviledges and enjoyments, there he will fret : *But for any Saint to be willing to be damned for Christ*, it is an expression that will never hold weight in the Gospell if it be considered.

For first, know this, *I cannot desire that which is not God's will to grant*, nor ought to desire it ; it is a sin to desire any thing against
Gods

Gods will : it is not Gods will that a Saint should be dam ned.

Secondly, *Damnation it not an immediate act of Gods Sovereignty, but of his vindictive justice*, for indeed, I am damned, because I have sinned, not because God hath willed that I should be in that state : for it follows only sin. Damnation, it doth not follow immediately the sovereignty of God, who chooseth whom he will, he calls one, rejects another, gives grace to one, leaves another in a state of damnation : that is not immediately an act of Gods sovereignty, though it be consequently.

Then again thirdly, *it is against nature*; God will never desire any thing of any that is against the constitution of that nature which God hath put in him, that is, to be willing to be separated from God, God cannot command you, nor give it as a rule to you to will it, that any of his Creatures should desire to be separated from him. Therefore take it as a *flashy* expression of a Professor to say, he can be willing to be damned, and *I should suspect that soul's truth of grace that should say so, if I did not know the temper of that person*; As for those expressions of *Paul*, and *Moses*, and the like, pray consider of it, and you will easily find the answer; it is not the

the meaning, that they desired to be separated from God. For *Pauls* case, and *Moses* case was about the *People of God*; the *Children of Israel* they had sinned against God, and God was angry with them, and would take the outward Ordinances from them, and cast them out of the priviledge of being a Church, (saith *Moses* blot out me rather, let me rather lose the priviledges than they;) but to be desirous to be damned, none could do it without sin: for it is to desire to be separated from the greatest good, that I may be perpetually incapacious of serving the living God, or knowing any thing of his love. Neither doth God will it, nor lawfully may a Saint: a Saint cannot will it, because it is against God; and for God to do it he cannot, for it is against himself, but that only by the by.

But this is that I say, a Saint can be content and willing if God see it fit to be abstracted from all priviledges, from all enjoyments, from all those things that are dear to him, if he knows it to be Gods will, and mind, and the glory of God is concerned in it, from all self-willing, though he should never enjoy any more comforts in the world; for here is self-deniall: to be willing to be abstracted from those things that hinder commun-

union with God: to be willing that God for the
 glorifying of his name should leave me in the
 dark so long as I have but union with him-
 self, is but only as to the conveniency, and
 the acting of that glorious love to my self,
 if it is unworthy for a Saint to will such a
 thing. But I say, here is that a hypocrite cannot
 do, he cannot be willing that God should shame
 him to glorifie himself, he cannot desire to be
 blessed in those things, those comforts which
 he most gloried in, he will fret against God,
 he can never endure it. A Saint, like *Jonah*,
 may be peevish for the present when the
Gourd is gone, but he continues not so: But
 a hypocrite let him be poor in the eyes of
 those Saints he converses withall, and
 his heart will never submit to God. But I
 go on now, and come to shew you the
 traines of hypocrisie in those three things.

First, As to duties in generall.

Secondly, In prayer, in speciall.

Thirdly, In converses with Saints, and in
 the world; we will go as far as we can at
 this present.

First, A hypocrites acting as to duties in ge-
 nerall; take all the Commandements of God,
 and that in these ten particulars at least,
 I desire you to observe them, and try your own

First, in order to see y^e difference is
 between a real sinner & a hypocrite.

2, 119 First, Every one that is an hypocrite ^{hath}
80 a byas in every duty, something that turnes
13al him alwaies; though he may seem to look at
78.8 Christ, yet certainly he looks another way
36.37 though he may seem to go to the promises, yet
56.57 he hath another end than to be sanctified and
made pure by them: there is never a hypo-
crit in the world but he hath such a byas
2a.6.26 that, cast him which way you will, that shall
lead him; either applaule of men, or some
Math secret corruption that acts within him at the
6.1. same time if he be faithfull to his own heart
2 King and it is the end rules the action; what
10.15 man's aimes are, that a man is in his duties
16.17 if nothing but pure grace, and Christ, and
So Jude glory will be of only concernment, then it is
looked a sign I am carried out by other principles
own way than hypocrites act from, but I shall know
2.3.4 commonly this at the end, or beginning, or
at the first moving to a duty, or the turn of
1.12 it, what hath been that which carries me on
5.6. still there is a byas: after I have done, what
but is that which poysses my spirit in the duty
Jon. or what moves me to it, or what is that I aime
5.42 at in it: If a mans aimes in every duty be not
14.15 primarily the glory of God, secondarily to desire
14.23 the enjoyment of God in a mans own heart, it is
hab. an hypocriticall act: O it is strange to see
11.6. when a man runs on a long time fairely
26.2. evenly
5.14.

venly, as it were, when the byas comes to
 ave his weight, then you shall see him at
 length turn with the byas. As the strength
 of a mans hand in throwing a bowle is so
 much, that there will be no fight at present of
 byas, but when it is set, and the strength
 of the hand off, then you shall see which way
 it will turn: So you may try your own spi-
 rits; there is a thousand secret kinds of shifts
 that passe up and down a mans spirit so insen-
 sibly in duties, that none knows them but a
 mans own heart, if he be faithfull; if a man
 be not high in his aimes, & high in his ends, all
 his duties are lost they are to no purpose at all.
 Secondly, know this, that you may know
 a hypocrite in his duties, that he is most for-
 ward and zealous in externall duties, more
 than in internall.

For the opening of that, know there are
 two sorts of duties.

First, Those that are purely the acts of the
 soule within a man, as self-examination, and
 meditation, and inward humblings, and
 mournings of the soule before God, they are
 perfectly the workings of the soule within
 the consideration of the things laid before
 them: as the object is, as the grounds and rea-
 sons of mourning & rejoycing are, so those in-
 ward actings are: these you shall find that a hy-
 pocrite

pocrite

2. 3. 13. 14. 22.

pocrite seldome takes delight in, or is considerate about.

Secondly, there is a second sort of duties which I call externall, and they are of two sorts, and hypocrisie is seen in both: the one are externall both, but the one is more publicke like, the other more secret, as to preach and pray among others, that is more publicke. Now you shall find a hypocrite is more forward, more strict in those duties than in secret duties, more in the externall than in the internall. You shall find that hypocrite

it lies in this; first, 2 Cor. 11. 12-15.

There will be a perfect carelesse

those duties that are inward, seldome

mining and ripping up the heart: seldome

going to God in the humbling frame of

mans heart, studying the nature of humilia-

tion, that mourning and humbling of a man's

soul in dutie, & for duties, & as to meditation

to meditate what is Christ, & what I have done

against Christ, what is the frame of my own

heart, very seldome any of those things at all.

And if it comes to a preach the man is quick

at, or at least he finds a conveniency to turne

it off, if upon examination of his heart

he finds not things so well as he would

will turne them off by some trick: whereas a

gracious heart is never well, never better

35. 10. 36. 8. 13. Jer. 2. 32.

its Nature and workings.

than when he is ripping up all his bowels, than when he is in soule-worke, when he can look within, there is his great and mighty worke he looks after: you shall very seldom find that the Closet-hypocrites if they do these things, and make some tryall of them, yet when they come to the pinch, they will have something to divert them from the strength of their objections. Hos. 7. 16

Secondly, And so now as to external duties, do; but compare] secret to publick, they are mightily taken with those duties that are most publike, will be mighty curious in them; but if you come to secret duties they flubber them over, any thing will serve that; if they can but say they have bin upon their knees, or done a duty in their Closet or in their Families, although no care of the nature of those things. That is the second thing: and, my Brethren, you should fear and try your own hearts by it, if you have but any consideration, look seriously into your own spirits what is that that takes you up most; whether those things that are the immediate things of the soule, those duties that do so nearly belong to the nature of your conscience, those things that are so within, that they can only be tried by your own spirits, and the spirit of God in them, or whether you are more choise in externals.

Thirdly,

1. 2. Thirdly, know this as to duties in gene-
 ral, *Hypocrites have their exceptions, and*
limitations, they have their choice, they will
 pick and chuse, have what is most futable
 to flesh and bloud, and what is most futable
 to their condition, what is most plausible,
 those duties they will close in withall. But
 it is, my Bretheren, contrary to a Saint; in-
 deed he knows there are the great things of
 God that his heart is taken up with. But
 as *David* saies, *then shall I not be ashamed*
when I have respect to all thy Commandements;
 a hypocrite will neglect his duty if he finde
 it too tedious, or if it be a hinderance to him
 in the world, he loves not duty in it self,
 but he hath his choice, and those that are
 futable and convenient, those he follows on;
 and this you will find to be a close tryall for
 the best sorts of them: you have some so ze-
 lous in some duties, that you would think
 their soules were in them, but come to
 other duties, they have no sense of them:
 for if I did love duty in it self, I would not
 baulke anything, be glad of every opportu-
 nity, there is Christ and heaven in this as
 well as in the other; but few hypocrites
 ever looke after this, they will pick out du-
 ties futable to the times, and futable to their
 own humours, and fit to the places they live

1. 18 or halues it. Hos. 7. 3. Rev. 3. 15
 17. 18. Mal. 1. 2. 3. 14.

in: but if they come to a duty that will put
 a man to it, and wherein a man must be laid
 in the dust, there will be shrinking of the soul
 of a hypocrite; pray consider of it, and
 apply these things home to your own
 hearts; *he that doth not love every duty, that he
 knows to be a duty, and would gladly do it with
 all his soule, and doth not study to know his
 duty, he is an hypocrite.* Oh, to see some
 men, and some great Professors how false
 they will be in some actings, and duties, but
 come to others, they cannot abide them, they
 cannot away with them, there are such win-
 dings, such turnings & deviations in their spirits.
 Fourthly, know that hypocrites in their
 duties make a great deale ado about little
 things, and neglect the greater and maine
 things, and this is one of the great things
 Christ chargeth the Scribes and Pharisees
 withall, they make a great deale of ado
 about little things that are in themselves fit
 to be done, but neglect the greater and the
 more weighty and considerable things. So
 saies Christ, *Mat. 23. 16. Wo unto you Scribes
 and Pharisees, Hypocrites, that say, if a man
 sweare by the Temple, it is nothing: but if he
 sweare by the Gold of the Temple he is a deceiver,*
and Luke 11. 14. You say the mint and cummin,
*etc. Now if you find you are curious in your
 own spirits about outward little things,*
 (sup

partial in 6 Lauch. Math. 3. 7-9. Iust

is me (suppose garments) and are not so curious
to be about spirituall things, which should be ad-
in 1.11 ed in a mans soule and spirit, it is a most dan-
quod gerous signe of hypocrisie, those things, said
is he, ought to be done; you ought to be ex-
mony ceeding careful even of rything mint & cum-
for 6 min, you ought to be carefull how you
on 1 carry your selves in every thing in the
to world, but you ought not to have le-
made the other undone; to put weight upon this
20 24 and the strictnesse of the Gospell upon this
gov. 12 and yet do far worse, never looking at the
1. 7 wickednesse of your own hearts within, and
coment the envying of your own soule, and passions
great but you can for a pin or a point be careful
was this is hypocrisie, neglecting the great thing
Henry of the Gospell, these ought to be done, but
E. G. the other ought not to be undone. An hy-
in 1383 pocrite deales in small ware, as I may say

Paul he takes care only for a little outward com-
I am ornaments, and garbe of Religion, that is all
14. 34 *1 am 22* *16-19*

3 ly Fifthly, This is a discovery of a hypocrite
mean to duties in generall, wherein his hypocrisie
is is seen that he never minds to get the spirit
of in duty, or to a dutie; that is, the holy bless-
of frame of it, but only cares how to act handsomely
of and takingly in his duties abroad in the
of world, (for in truth there is most of the
of doings, abroad in the world) he cares
of to get the frame and the spirit of his duties

he only cares for a handsome deportment in
it. 2. *Tim.* 3. 5. *Shall you to ornaments go*

Now the frame of a duty in the generall is
thus, to get our hearts in a posture fit for the
nature of the duty we are about; for, *Ja.* 4. 24.

First, The frame of a duty, and the spirit
of it, is to get your heart in a preparation to *Eccl*
meet with God, that is one thing which a hy- 5. 1.
pocrite never looks after; How shall I meet
with God? What frame should I be in,
when I come to meet with God? What
should I meet with God about?

Secondly, The frame of a duty is to get *that*
the heart spiritually behaved before God in a du- 2. 15
ty: truly few look after it. I wish that the
best Saint did look after it more, but a hy-
pocrite never looks after it at all almost,
spiritual behaviour that lies in that inward
proportion of a mans soule before God, ac-
cording as he is to act to God, or expect
from God; if I go to God in a mourning
frame, to beg something from him, then can my
oule behave it self in that poor and low con-
dition, as one that expects purely that which
want from heaven; I ought then to be
mighty humble, and in a frame to get
that of God; If I come to rejoyce and joy
in God, then must I be in that frame that
the faculties of my soule may rejoyce in
that manner. *C* 20 *Heavenly vision,*

him, and be in a spirituall tune; this should be the frame of my soule, that spirituall behaviour which I cannot tell how to expresse so well, as in that inward decorum, in that inward proportion of a mans soule unto God, according to the nature of his dutie. And then

Thirdly, which a hypocrite never looks after, *it is to have workings in them futable to expectation, and to what I would expresse to God,* and expect from God, which a hypocrite never hath; those glorious desires and breathings in the vigour of my soule carried out according to the weight and nature of things; so that I say all those things shew you what is the frame of a hypocrite in duty: If he can but carrie it on handiome-ly with quietnesse, and conveniencie, and come off fairely to his own conscience & to Saint he little minds what his soule hath bin doing what his heart hath been acting all the while. And then

Sixthly, Pray you observe this: *That a hypocrite in the midst of all his zeal and glory of his duties, he is secretly weary of them;* you shall find it clear in your own spirits, if ever you have been convinced of the workings of the sin in your soules, especially if they be duties that do not bring him in present profit some internall, or externall things

wants. This is that which God complains of in *Malachy*, *They were weary of the Sabbath*, when will the Sabbath be over that we may go to our buying and selling? For the truth is, a hypocrite is but a perfect slave and drudge to duties, he is hurried on either by necessity within, or some lust or fear which moves him outwardly, but he is weary, it is a burthen to him, he hath no freedom at all; for no man can have a freedom that hath not a principle; it is against his nature, he is forced to it, he hath weights hang upon him that moves him to it; but it is not so with a gracious man: *thy Commandements are not grievous*, he can be content to do all duties ever; for saies *David*, *How do I delight in thy Law, it is my meditation day and night*: but a hypocrite can be willing to be free, if it were not on some other ground, he thinks them to be *shackles of gold* at the best, no more: he cannot be without them, because of those things he laies before him as his ground, and aime, and end: but he would be glad to be handsomely freed of them. Now with Saint it is not so: his knees may faile, and his hands hang down; but his heart never: *Rom* he would do all Gods will, and he is sorry 7. 15, he can do no more than he doth, he is sorry 7. 19

the body should faile when the spirit lives. a Saint seldom failes in his heart and will for the most part the will is present, would do more, but I have a cloggy body and I have a nature which is contrary to it, but I have a reall will. Now it is not so with a hypocrite, he is secretly weary of his duties in the midst of all his enjoyments.

Seventhly, pray take this along with you. *That you have all his Religion in a few duties, take him out of duties and he is a common man.* this will be a tryall to your hearts if you put them to it seriously; take him out of prayer and preaching (if he be one called to that worke) there is all his Religion, come to any dealing of corruption, there is his best part past, he is no more religious than he is in these duties; whereas Religion is a life out of duties as well as in duties, a man is every where going out after God, Religion will move him and breathe in him: but a hypocrite, take him out of any duty he is about, and you have no more religion, he will be as vain and foolish afterwards as you can imagine, but if ever you would know a Saint, take him out of his duties as well as in his duties; see how the fear of the Lord is upon him in every way, in every walking, how the dread of the almighty awes him; but a hypocrite

hypocrite it is a wonder to see how flourishing he will be in duties; but come and take him out of these, he knows in his conscience there is nothing left, no power; only he was carried out to the dutie by something that lay upon him externally: therefore lay this to heart. 10.4

Eightly, all duties that hypocrites do are so but the colourings of some corruptions that they keep privately in their own hearts, that they may keep them more undiscernable from the world, look to it; all their duties do but cover lusts, do but nourish corruptions, they do pray, and hear, but it is to keep in ambition, or pride, or lust, or whatsoever it be, that is all they do, or to keep up a constant kind of correspondency with their relations: and this advantage a hypocrite makes of his duties, that after he hath done with duties, he takes an advantage to set his corruptions; How many men they go to prayer, if it be a fast-day, they go to fast, and after they have done their duties, they thinke they are secure, then they may to their lusts and the world againe more eagerly, they may then give themselves a little more way, they have been so long in duties, and their hearts are now warme to their corruptions, after they have done their

G 4

duties:

Act. 2. 16. Iste Isaias 2. 5. 6.

Rome 16 18. as In^o. 6. 17.

Lam 92

1 Sam 15. 23-22

John
6. 26

Hypocrisie discovered in

duties: Oh these are the secrets of some mens thoughts and hearts; I heard of a known Professor in *London*, who would be all the morning two hours in prayer, and then he would say, now let the Devill do his worst, and then play all his reaks; Oh, the damnable deceits that are in mens hearts, as to deceits in that regard: and so a hypocrite if he can but shuffle off his duty, thinks then he may act and speake more freely than if he had not done his duty: this is a wicked straine of hypocrisie that is found in many mens spirits. Then again,

Ninthly, herein lies the hypocrisie of men in duties, *that they can be content with the performance of the duty though they have not dealt with Christ in it, and gotten something purely from him in it*: And this, my Brethren, is a cetrain veine of hypocrisie, and the common frame of hypocrites, they will be upon their knees a long time together, and never look for one reception from Christ, and go off their knees, though they have not had any discovery of God unto their poor soules at all. A Saint, though he should pray like an Angell, I mean, speake the most high and glorious words in the world, and if he should have all the whole world of Saints to applaud him in his duties

he would hate himself, and abhorre his duties and all, if he cannot meet with Christ in them it is impossible he should be pleased, for his soule is set upon it, and it is that which is the object, that which the soule hath in his eye, he cannot be without Christ; The power of a Command will force a hypocrite to his duty, but the realitie of the enjoyment is that which a Saint looks after; If I have not gotten some love-token from the Lord Jesus, If my heart be not in a spirituall frame through the operation of the spirit, and communion with Christ, the soule is not satisfied; look to your soules what manner of frames you have.

Tenthly and lastly, to adde no more at this time; *A Hypocrite never grows in or by his duties at all*, he is the same man he was to his corruptions and enjoyments, he may grow more fluent in his expressions, mannage them externally more neatlie, have an easinesse of utterance, and a frequency, but he grows not at all, as to inward spirituall enjoyments, his corruptions never dye, and this is a sad symptome to many soules that have run a long time in duties, and no body can perceive the least sensible growth in the world, nor they themselves, though they have lived so long under the

the Gospell of the Lord Jesus Christ, praying zealouslie with much heartinesse, one would thinke, and no fruit, no corruptions mortified, there is no more inward apprehensions of things, no more growth than if they had never begun the Gospell, now, I say that is hypocrisie. *Lrou. 26. 14.*

Now some may say, what is it to grow in duties?

First, Then a man grows in and by duties, *when a man is more endeared to the spiritual nature of those things*, his heart more affected with the heavenly nature of what he is about. *Is. 73. 25. 26.*

Secondly, Then a man grows in and by duties, *when the soule finds more spiritual power to performe his duties*, he goes on more easilie, more spiritually, and more freely. *2 Cor. 40. 29 - 31. Job. 17. 9.*

16 Thirdly, Then a man growes *when a man is fitted by one duty to performe another*: when *1, 2, 7* in one duty, I pray now, I can pray anon *9, 11* in my own heart, as to the inward frame. I *56* do not speake of the outward expression, for *60* that will grow by custome: but, now I hear, *1. 6, 10* and I can heare better the next time, be *11* more open to take in the things of God: he grows in it; so it is as to meditation and self examination, when I can come and try my

my own heart now, and I can every day get more spirituall insight into my own soule.

Fourthly and lastly, I grow in and by my duties, *when as I get a dayly life in them, an* 4.18 addition, a vigour, and spirit, and life, that whereas I began with a fainting spirit, and feeble knees, my heart now grows warmer every day, my spirit grows stronger, and as a Child finds dayly strength and vigour of spirit, so I find a vigour in my spirit. A hypocrite runs his round, he grows not at all, there is no spirituall motion in him, but just the same as to the inward frame of his heart; though you and I may thinke he grows, yet he doth not grow, for all growth is by an addition to the same nature; if you should see a heape of stones heaped up. you do not say it grows, it is not a growth, but an adding stones to stones; it must be in the degrees, and spirit, and life of the same nature, there lies growth.

I should now have come to the second thing, which is *hypocrisie of men in prayer*, which is a thing especially to be discovered, for there is nothing a hypocrite is more excellent in, than in prayer, and nothing he esteemes more then that, and there is nothing by which a hypocrite gets more esteem and a better

better opinion in the world than by prayer, for it is a duty so much commended in the Gospel, that all the worship of God is placed in it. *My house shall be called the house of prayer*, it is made the Character of a Saint: Behold he praies; it is that which every Saint hath need of every moment, and it is that the Saints are most in, of any other duty in the world; and there is the greatest excellency of a hypocrite of any thing, and to discover him there, you would find him out to purpose; for a man in prayer, if he hath got that curiositie, as some have done; he ipeikes as if he were wrestling with the Almighty, and as if he were prompted by some Evangelicall spirit, and assisted by a mighty spirit from above, that a man thinks he is a perfect Saint if he have a mighty fluencie as to expression, I should in many particulars have shewed you the deceit of this.

But I will conclude all with a word or two of Use.

Use. First, to every soule to look to his own heart in his duties, there is most hypocrisie in duties, more than in any other way of acting, there is the closest hypocrisie in a mans duties that can be: there is his pride, and self-ends acted to purpose, all other

actings

things are but grosse, a man may see them easily, but as to duties they are carried so closely no man can know them; Alas if a man should be found in his Studie alwaies praying, who would not thinke him an excellent Saint? yet he may be the perfectest hypocrite in the world, nothing of God and Christ in his prayer; it is not the length or the measure you must look after, nor how you have acted them, but how you are moved and acted in them: Oh, my Brethren, most glorious Professors in duties will be found another day in strange frames before God. We have preached in thy name, O Lord, say they: io, Lord we have prayed night and day, kept all meetings in the Towne or place where we lived, and been at so many fasts, and kept all publike daies, and kept them closely: Yea, soule, so thou maiest: but if thou have no more than that, depart from me, I know you not; you are no better, you never minded me, you never had the frame of the Gospell in your own spirits, you never knew what it was to be out of your duties, and have the workings of my power in your hearts, you never knew what it was to deny yourselves in your duties, to be made nothing for my name and glory.

Secondly

Secondly and lastly, I beseech you (my Brethren) be not content with any thing but what is purely of God, what is a reality in the Gospell, pure realities.* Truly, my Brethren, the fairest faces will one day look like death when God comes to view them, be more afraid in duties than in any other way; the most spritefull men in duties, that we litle thinke of, will be wrinkled like old men one day upon a sudden, when God comes to deale with them about the things of the Gospell; be more afraid of your selves in duties than in any other way, for though you are in the waies of God as to outward actings, yet you are under the most spirituall temptations that can be, you will wonder to see one day how many thousands will be placed at the left hand, that have passed through all the formes of duties to the uttermost; therefore be not content with any thing, but what you find perfectly real, bring it to the touch-stone again, and again, let it be written with the Sun-beames in your hearts, look to your principles and ends, mind the vigour & straines of your spirits in duties, observe at what rate you act, still be looking that way; Oh, to be a sound Christian is a most glorious thing. Give me that soule that can say, I have many things that I am

ashamed

ashamed of before God night and day, but
 I am sound, I am reall, though I were to be
 searched by God. I have that *εὐσυνείδησις*, that
 inward sincerity, that is not onely a sim-
 plicity of spirit, but such a shining judgment
 upon my own condition, that I know how
 I stand before God, and I know whom I
 have beleaved, and how I have beleaved, and
 how I have prayed, and heard in the Gos-
 pell; I know it, the divine spirit was in
 my bosome in such a place, in such a corner,
 the Holy Ghost was in my spirit; I know
 that I was carried out in such a duty meerly
 by the life and strength of God, when I had
 no power, when I was as weake as water:
 Oh! this would be a comfort indeed to a
 poor soule. Many are glad to be lulled
 asleepe, if they can but be said to be reli-
 gious and Saints, and follow the things of
 the Gospell, they thinke they are happy.
 No, soule: thou must have a principle in
 thy soule, and an eternall worke upon thee;
 thou must know what God is, and what
 Christ is, and what God in Christ is, what
 it is to have thy corruption struck at the
 heart, and be laid as low as hell in thy own
 soule, before ever thou enjoy any thing of
 God in thy own soule. And when thou hast
 done so, thou must try all over again by a
 spirit

spirit of fire and burning, and have not only thy own reason to witnesse, but the Holy Ghost and Scriptures to witnesse to what is in thy heart, to what thy conscience speakes, and all these things will be brought to you one day, though you look slightly over them now.

Gal 51.10 Oh that men would be carefull to avoid hypocrisie, this wicked leaven that is in so many soules, to discern the leaven that workes in every part so invisibly: Beg of God a spirit of sinceritie, to keep you from your own hearts, beg of the Lord that he never would leave you under any slight ordinary common workings of spirit, but put you to it every day, shew you your own frames, never be quiet untill you find those reall things, and then having a little grace, yet if in sinceritie, you'll find your soules in a happy estate: Oh you soules that have this mercy from God, blesse him, and magnifie him for ever, you have the earnest
 ● immortality in your own soules.

Sermon

SERMON V.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

I Have in many Exercises endeavoured to open to you the nature of hypocrisie, what kinds and sorts of hypocrites there are in the world, and the last time you may remember we shewed you the actings of hypocrisie, as to duties in generall, for hypocrisie is most acted in duties; a man may find out his own deceits in many things more easilie than in duties, for in duties there are such fair colours, no man knowes how to discover himself or others, if he be not careful in his own heart.

But there were three things propounded at the latter end, which we could not come to: not only as to duties in generall:

But first the hypocrisie of men in prayer, and how a hypocrite is discovered there.

H

Secondly,

Secondly, as to communion and converse with Saints and godly persons.

And thirdly, as to his carriage in the world: those three we would speake to at this time.

First, Hypocrisie as to Prayer, which is a duty that hypocrites most glory in of any that is the duty wherein Saints get so much of God; and have so much experience of God in, it is a dutie that is used as the common way to get whatsoever a soule would have; *let your requests be made known to God* therefore there is no duty a hypocrite is more exact in than that, for he imitates a Saint that is the nature of a hypocrite that he imitates a Saint in those duties he is most in that he gets most by: none knows the increase that Saints have in the dutie of prayer, how much of God is let into them, and how much their soules are let out unto God when none know it; it is a dutie that is that request among those that are godly that if a hypocrite be not good at that, he is good at nothing, if he be not very curious there, he will be of little account. For it is common for one to desire to pray one for another, and with one another; abundance of incomes come by it in a spirituall way and therefore that is the care of a hypocrite

to do that well whatever he neglects, and you shall find that as to their parts they never excell so much as in that dutie: wherein they excell and go beyond many Saints, as to the outward performance of it. I shall shew their hypocrisie therefore as to this.

And first in generall, *know that all that a hypocrite doth, as to prayer, is from an art of it, not from a spirit of it within him*; some do distinguish it thus, between a gift of prayer and a grace of prayer; but I had rather take it in these termes: for graces are gifts, & we must come & distinguish again and again of common gifts, and spirituall gifts, and supernaturall gifts, and supernaturall gifts of such a kind, &c. but this is clear, that all that ever a hypocrite doth in prayer is from an artificiall motion in his spirit; my meaning is thus: he hath gotten by industrie, by imitation, by converse, by custome, and use in that dutie, such an art, that there is nothing either belongs to prayer, or the exact performance of it outwardlie, but he hath it with more abundant curiositie than the best Saint hath; that he strives to perfect himself in exceedingly.

But take this for a generall rule, that is rather from an art than from the spirit of prayer, and many times he gets the art so curi-

ously, that he refresheth many Saints and poor soules by it, though he have little of the sense of it on his own heart; he acts that part so exactly and carefully to the sight of men, that it works much upon the affections of all that heare him, and converse with him: This I speake now as to those that are most carefull. Indeed there be some sorts of hypocrites that are not so curious, that are rather for a meer outward forme, and are very dead in it, and make it up some other way, but take hypocrisie in generall, it is seen most in prayer.

In the second place, and more particularly to discover this hypocrisie to you as to the art.

9. *ai* First, know, that *the great study of a hypocrite is about his expressions more than for any impressions, or any reall sights of the nature of his condition or estate*; as if he were to mourne for sin, and open his own heart he studies to set it out in the most melting way, though his heart be not melted; or if he be to set out the love of God, he will do it with the exactest expressions, but he finds not the love of Christ constraining, and those expressions flowing from that love in his heart.

Secondly,

Secondly, as to that ; As his expressions ; *so his greatest enlargments in the duty of prayer is, when he is most in publike ; not so much in private and secret dealings with his own heart ;* this is now to those that deale with others, dead at home, enlarged abroad: Oh my Brethren, this is a most wicked frame of hypocrisie in that duty, when men look at their words, not at their hearts to make their hearts speak within them. If I be enlarged in prayer when I am with others, & dead when I am in private, it is a certaine signe I have nothing in my heart, only some outward gales fill my sailes.

Thirdly, as to that know, there is a secret rejoycing in the very manner of the expressions of a mans wants, or of his Petitions, whatsoever he desires of God ; which none but those find that have to deale with those things in their own hearts. *Ps. 38. 9. Ps. 119*

Fourthly, And which is as to expressions *13, 14* again, know that a hypocrite, in the fourth *15, 16* place, is more troubled when he wants an enlargement as to expressions, than when he wants a power of affection to duties, and to God, according to the whole nature of what he is to act in that dutie ; a Saint can content himself more with a sigh and a groan, than all the externall enlargements that can be ;

if a hypocrite can be enlarged as to gifts, he can easily dispense with some deadnesse as to the frame of his own heart ; pray you observe that ; if you cannot be in your closet as vehement in sighs and groans as if ye were in company with others ; if your inward motions do not prompt you to as much vehemencie of soule to go out to God to beg what you want , and longings after him to enjoy what he hath communicable to your soules , when alone as well as when before others ; it is a dangerous symptome of hypocrisie, it is a signe certainly that I have somewhat at the bottome that is not sound ; therefore consider that.

Matth Secondly, as to particulars, know , *that*
 23 *a hypocrite loves to lengthen out his duties when*
 14 *he is to performe them before others, and to hur-*
rie them over in private ; truly most Professours are as Papists in that, for they tell over their private duties as so many beads ; till they come to a publike Masse, then they are solemne, but there is nothing of Religion in all those things : if they come to company, then they do every thing circumstantially, exactly, then they lengthen them out according to time and every proportion, and this is a very close discovery of hypocrisie in any soule, that is slight in private,
 and

and can hurry over his duties there, yet can be mighty solemn when he is in a publike place; pray you consider that.

Thirdly, Take this for a Rule, a hypocrite both in private and publike prayers, *be 286*
flags at last, this will come close to every *2710*
ones heart, the longer he prays the worse he is, the heart more dead, best at first, at the beginning he is zealous: it may be sense of wants presses him, something holds him *Mal*
up, but the longer he goes on the worse he is. But the contrary is now in a Saint, the *Mal*
longer he is with God, the more his heart is *12. 3*
with him, he grows in his duties; though he be dead at first, he will be sure to get some review of God, some quicknings, some enlivenings, though he have been long getting up his heart to a duty, yet when once it is up, he finds the water flows in, the more he is with God, the more he gets up his soule, the divine nature gets more breath and strength by breathing after God, the longer it breathes the stronger it breathes; a hypocrite hath much ado to keep up his affections to the first start, either privately, or publikely, hardly able to keep in his spirit, but he is at a loss as to the divine nature of those things, as to the glory of them; therefore he is fain to pumpe and straine for ex-
H 4 pressions.

pressions when his affections are lost; this you will find as a perfect secret in your own hearts that know and are privie to your own soules.

The spirit may indeed withdraw sometimes, but take it commonly and ordinarily, the soule is never so moved as when it is touched in the heart; but a hypocrite you shall have his duties done very sleightly at the latter end, when there should be most vigour, but you shall find the duties of Saints, when once the soule begins to get heat and warmth with the love of Christ, and sense of wants, and pure thoughts of the love of Jesus Christ, it can pray everlastingly, if he had a body fit to his soule he could be alwaies praying; and though a Saint may faile in expressions towards the latter end, yet his affections are higher, he can hardly leave Christ, or the thoughts of him; he would be alwaies with him, there is abundance of adoe to get up our hearrs to any frame, but when once it is up, and goes on with the strength of God, then he finds new assistance every moment comming in; you shall have a hypocrite at first, like a fountaine, flowing in expressions, but he begins to grow low at last, and just so much water let out as may maintaine him for a while, and turne his wheele and motion: but take a Saint, he is commonly best at last, as to faith, and
spirit-

spiritually workings in his own heart ; And this, my Brethren, will a little informe you of the nature of hypocrisie as to prayer ; for a hypocrite acts for himself, and from self-strength, and an artificiall motion, as a Clock or so, grows slower at latter end, untill it be woond up again ; so it is really with those men.

Fourthly, The hypocrisie of men in prayer is seen in this, *that an hyypocrite never goes with an absolute present sense of his need of assistance, or of acceptance, either of the Spirits power, or of Christs intercession* ; if he go to Christ for strength, it is to employ it to his own ends. But, my Brethren, there is no Saint goes to a duty ordinarily and commonly, but he goes with that deep sense of that perfect need he hath of the Holy Ghost to supply him, he can do nothing ; though he have parts, yet he sees he must have his assistance, else he cannot act, and when he hath acted, he sees as much need of acceptance at last as of assistance at first. A hypocrit acts meerly from his own strength ; in some extraordinary duty, it may be he may cast up his eye and say, Lord, carry me on in this extraordinary duty but commonly in prayer he never sees the need of the Holy Ghost to teach him how to pray, how to move to God & what to pray and that Je: Christ shold hold out his mediation & stand

stand between him and the Father to make a perfect attonement; there is nothing will discover hypocrisie more than this, if you do but consider it seriously; for there is no hypocrite that ever was unbottomed of himself, his own strength, that ever saw the eternall constant need of Christ.

Fifthly, That I may not hold you long a hypocrite in his duties *he praies for those things with seeming earnestnesse that he never prized, nor knew the worth of*; He praies for pardon, it may be elegantlie, with exceeding affections, as to our hearing, but he never knew what it was to have pardon to have divine incomes in his heart, he praies for enjoyments of Christ, but yet he never knew the worth of an enjoyment of Christ and that is discovered in these particulars.

First, *In that he can quiet himself with common hopes of him*; I hope I shall have him though now I have him not, and so takes his duties instead of Christ for present; he can pray for Christ, and yet content himself with a generall common apprehension that he will shew himself good at last, though he have no earnest pressing, nor longing for him at present.

24. 17 Isa 45. 24 Ps 63. 1. Ps 42. 1, 2

Secondly, it is seen in this, *that the soule secretly dislikes what he praies for, as to those enjoyments, as to the power, and spirit, and life of them*; there is no hypocrite, but if he pray for to be transformed, to be made like unto Christ, and be sanctified, but oh, he hath a secret regret, when he comes to the practicall part of it, he could rather wish there were no such thing, or he had stood upon his own bottome.

Thirdly, and especially it is seen in this, *that those things are matter of petition, but not any ground of endeavour after the enjoyment of them*, they are only the bare matter of Petition: I pray for them, and seek after them, but I never endeavour for them; I pray for Christ, but never look after him; I pray to have my sins mortified, but I never take the course to have that vertue, and that power from Christ that may kill my corruptions: we only put it into our prayers as complementall acts and no more. Those prayers that are not accompanied with earnest hearty endeavours to get the things prayed for, according to the rule propounded, are hypocriticall. I pray I may be pardoned, and I go on in sin, and never look after the mediation of the Lord Jesus, nor study how these blessed conveyances are made over

to my soule; Oh there is a mighty straine
to that.

Sixthly, a hypocrite in *prayer calls God Father by his own spirit, not by the spirit of adoption*; pray you observe that, (by his own spirit for he hath not the spirit of prayer, which is the spirit of adoption; now that you may know the spirit of prayer, what the meaning of that is, he calls God Father by his own spirit, not by the spirit of adoption.

First, He goes not to God from an inward sense of fatherly love; there is no hypocrite in the world but he hath a secret inward frame of spirit, whereby he looks upon God as an enemy and judge to him in his greatest enlargements; he goes not to God from the sense of fatherly love though he may call God father with abundance of variety in expressions; pray you consider that: No man can call God father but from the spirit of adoption, but from the sense of his love shed abroad in his heart in prayer; I go to him because his love as well as my need worketh me up to go to him; the tastes of the sweetness of that fatherly love worketh up my heart, I cannot but go to him.

Secondly, *this spirit of prayer lies in that suitableness of a son-like affection unto God*: that suitableness of a son-like affection and na-

ture unto God, whereby I go as a Son unto Father. Now that is certain, a hypocrite hath no relation to God, he never minds him as a father, he hath not that inward propensitie, that inward love and affection unto God as a Son, which lies in the working of the heart inwardly unto God as unto a father: As it is in nature, so it is in grace; take a child, and tell him it is his Father, when once he knows it is his Father, there will be an inward working towards him more than to any person in the world, there will be some disposition in the heart that will answer presently your representation of him as Father; so it is in the Gospell, when you pray to the Father, there will be something that will answer this; *thou art our Father*, though Abraham be ignorant of us: the soule must cry *Abba, Father*: that no hypocrite can do in the world, he cannot act as to a father; but his own spirit prompts him: the strength either of his necessities, or the strength of his abilities carries him on.

Seventhly, know this as to a hypocrite in prayer: *his heart failes him when his enlargements faile him*, which is contrary to a Saint, whose heart is contrary to the heart of a Saint; the heart though he can but groan, though he

he can but chatter as a Crane, yet his heart
 up, if he have any promise, there he hangs
 he can have any thing to build up his soul
 it keeps up his heart, any twig to hang on. But
 nothing but comforts and enlargements can
 keep up the heart of a hypocrite; but a
 Saint from the inward working of the Spirit
 can keep up, though he should have nothing
 else; but a hypocrite in duties, if he should
 but once denied enlargements, he is as dead
 as a stock. Take but a Saint under a promise,
 though he wants enlargements, God shame
 me as to that, I have enough of the promise;
 and the inward groanings of my soule are
 more to me than all enlargements.

Eightly, take in this too: a hypocrite shows
 his hypocrisie in prayer *that he makes his prayer*
his shift upon every turne, upon every occasion
it is his prayer beares him up still. After that
 hath done any thing that is unsutable to the
 Gospel, if he can but go & powre out a prayer,
 he is well enough; his prayer is that which
 charmes him into quietnesse after guilt; in
 prayer he gets his ease, and retires to it, if
 he have committed some fault in his ordinary
 course of life as to his relations, if he should
 but go to prayer, there is all his life and
 fuge. that is all; he licks himself whole
 pray

prayer: for it is a duty man should go to God in, and a duty of drawing a soule to God, and when I beg of God pardon, I am so quieted, though I never get the ground of pardon, he cannot be quiet untill he hath been upon his knees, and then he is well, this is his common shift: but a Saint can never be quiet, though he pray night and day, untill he hath gotten in prayer Christs bloud, and have hold upon Christ as the attonement and propitiation.

Ninthly, Then especially take in but this, that I may adde no more upon this head; if he can but (*ninthly*) *get tears in prayer, then he is well, for he makes his tears to wash away his guilt*, and mingles his teares with Christs bloud; if he can but blubber his cheeks in teares, oh how is he content? how much is he satisfied? whereas teares are the most dangerous signes of Hypocrisie in the world, if they be not the juyce of a broken spirit, the droppings of a melted heart, the dews of a soule that hath been under the sights of love; there is the most dangerous signes of hypocrisie that can be possible, that when a mans prayers are bedewed with teares, then he is well, he hath then no need of Christs bloud, he mingles his teares with his sacrifices, and that is satisfaction enough at present. You will

will in these things see enough of your own hearts, if you have had any dealing with them.

Secondly, Now let us view a hypocrite as to his converse with Saints, his communion with them, and see how we can trace him there.

First, In the generall you must know, *he is very carefull to keep in, and keep a correspondence with Saints*: else he would be a profane person, and would not be respected by Saints; all his strivings are that he may keep in there, and commonly he steales in so secretly, he steales in so closelie among them, that none knows how he is gotten in.

But you shall see his hypocrisie.

First, This is the hypocrisie of men as to converse with Saints, *that they have inward prejudices against convincing walking Saints* (if there be any such in the world,) he will be sure to have his heart worke secretly against them, however he carry it to themselves, he hath a secret inward regret against close convincing walking Saints. I would I could speake that word so loud that it might be understood, for it is hard to find such a Saint in the world; yet take one that hath a watchfull and observant eye, he cares very little for

for his company, but only for a designe.

Secondly, as to converses with Saints, a hypocrite labours alwaies to dresse himself so, that he may be very handsome when he goes abroad: that is his care alwaies, he cares not how he is at home, how carelesse and neglective, how sleight in his duties, how unworthy in his actions, so he may but keep up a faire correspondence with those he is still abroad with; he will speake much of heaven and Christ, tell you of repentance, and experiences abroad: but oh, not a word of examining his own soule, or a word of God at home, and this is the most wicked straine of hypocrisie that can be, for all his design is to gather all the good thoughts of men up and down the world, keep himself so, that if he should come to fall or falter (as he feares he shall) he might have abundance of votes of good men for him.

Thirdly, as to converse with Saints, a hypocrite hath an affected tone, or garbe, or carriage, whereby a man may be thought to be singular, to have somewhat more than ordinary of mortification, or spiritual straines of glory: this is as wicked a straine of hypocrisie as can be; Some men affect a particular tone of language, or expression; some a whining expression; some so neat, and others so seriously, that they would be
I thought

thought to be grave and mighty sober men and Christians, and they have an affected tone of their own; it is the vainest way of hypocrisie that can be, to speake of divine things as if they were whining them out, and weeping them out, and speaking with such gestures as may give the world too much ground to make Religion ridiculous, whereas their naturall language is not so, but they have affected such a way and garbe they would be thought some body; and this, that in praying, and preaching, and conversing with some persons, they would be thought to be them alone that take in all the sense of things, & they have no more sense than Posts.

Fourthly, which is a maine one, as to converse with Saints, *a hypocrite hath his heart rising against a close, faithfull nipping reproofe of other Saints.* Saul could never endure Samuel after he told him so faithfully about that businesse of his Sacrifice, Out of my sight. So you have many instances about the Prophets and the Kings; *you have some hypocrites carrie it so cunningly, that they will take a reproofe very well, but hate you for ever after, have an evill eye upon you that you must keep out of the way of him: a hypocrite would not have others know his distempers, he is afraid he shall* heare

heare something he knows he is guilty of, and he cannot abide that: he would be thought somewhat by others, though he knows somewhat by himself: he is afraid he shall be put to it, which he cannot endure, to have his graces questioned; that is a perfect signe of a hypocrite as any in the world; he would have all men take it for granted: what, not I a Saint? I that have been accounted a Professor so long, and now be questioned for my graces? yea, soul, and be damned for it too: thou a soule that cannot endure to be reprov'd? I confesse there be some waies of reproofe that would make a man hate reproofe, when it is for things that are common, when it is for poor and vaine things, when done out of passion, and not done with care & tendernesse to a person and with the weight of the glory of God upon a man, it is hard for the best Saint to take a reproofe so; but when there is faithfulnessse, and realitie to men, dealing with their soules, and purely touching their consciences, and risings of heart, and then cannot endure reproofe; I may say, if thou be not a hypocrite, or will prove one, there is none in the world: it is a signe thou art devilish proud in thy heart, and lovest corruption, and hast a lust thou art loath to

part with, and would'st gladly cover in thy own spirit, thou wouldst live at large, and not have thy heart known to thy self, nor others; thou wouldst live at large, thou lovest some corruption. A Saint desires to have corruption killed every day: Oh that I did but know wherein the flaw lies of my graces, wherein the mistake in my own spirit lies, he would be glad of it. Thou art a wicked hypocrite that lovest not a serious close reproofe, though it cut thee at the heart; and then I would say this: that it is the perfect character of a Saint, if he can take in a reproofe in the sharpest manner from the sharpest tongue in the world, if it discover his corruption & strike at it, it is a signe a man is out of love with his sins, and wants a way only to be rid of them; he is glad when it is made odious to him by any body.

math Fifthly, *The straine of hypocrisie, as to communion, lies in this, that a hypocrite doth inwardly sleight and contemne Saints below him,*
Luke
18.9. *and envy Saints above him,* you will find it too true in the hearts of many: he sleights first any that is below him, he hath a poor and low esteem of them, he is a poor ignorant fellow that understands not any thing of God, though it may be the breathings of that poor soule unto God are far beyond his: he

he lives in himself, and any that are below himself are under some reflections of the inward workings of his own heart. Then he hath a secret envy against them that are above him, he lives so that he would alwaies be at one stay and frame, he cannot abide that any should attain more then himself, if they do, they are proud, or high, or vain; and if they do not come up to him; he thinks him a poor low professor, though his soule be groaning night and day after Christ.

Sixthly, Another traine of hypocrisie is commonly in this, that a *hypocrite is mighty censorious and prying abroad into other mens faults, and sleight and carelesse for the seeing to his own heart for the same thing, or worse*; this is Christs charge to the Pharisees, Cast out the beame, thou hypocrite, out of thine own eye before thou find fault with the mote in thy brothers; he hath a beame at home in his own eye, and he will not charge his own soule before God: he can see a little thing in another, charge him with all unsurableness: but as to his own conscience, though he see many a desperate corruption in his own heart, he lets it alone, as if he never were the man guilty of them, Eagle-eyed abroad, Owle-eyed at home; take heed of censuring, else you had need

be very thorough at home; it is a dangerous signe of hypocrisie, if you be not curious at home: if a man be thorough with his own spirit, he may be thorough abroad. Christ gives it himself as a signe of a perfect hypocrite; when *a soule shall see a mote in anothers eye, and leave a beame in his own.*

Seventhly, Hypocrisie lies in this as to communion with Saints, *that a hypocrite cannot love Saints but of one size, one that agrees with him is his own humour and opinion;* That you will find in the New Testament, the Pharisees could not endure them that were not of their own opinion, they would persecute them to the death; so some men cannot endure any one, though of never so much grace and godlinesse, if they be not of the same opinion; that is a signe it is not for holinesse or grace in any soule that you affect them.

In the eighth and last place, to adde no more as to this converse with Saints: *Every hypocrite hath his secret back door and veine with carnall professors,* though he have communion with Saints now and then, and make that his profession, yet he hath his private haunts, where he shews himself in his colours one way or other, some secret waies of iniquitie he hath with others, though
he

he professes to be in communion with Saints, that will appeare, and doth appeare often, for still his vein lies that way, his humour lies that way, though his eye seems to be this way, there is the humour hid that way in the man, and there will be as familiar embraces among the one as the other when it comes, and as hearty kind of rejoycings with the one, as with the other. A secret wicked back door that they take, and they thinke there will be none to tell: Now they will be telling of the greatest experiences, and anon in the greatest wickednesses, at least countenancing of them. I would now come to the third thing, wherein it is acted as to civill converses, and I shall show you

First, *That a hypocrite can put on any face* *24*
according to any persons or times in the world; 19. 26
among Saints he will be a Saint, and comply with them, among others be as futable: he can take up any forme, so Religion be that that may cover all at last: for he fits his actings to his ends, which are various according to severall parties, and companies; and severall Societies shall have severall actings: he will be zealous if the times will admit it, he will be hot and violent, and if his company will not serve him to that, he

I 4 will

will be as dull, as heavy again, put on a sober temper, and weare gray haire, be curious, and critically, and serious in the Gospel; and this is very common, my Brethren, and this is the politike hypocrite; there are hundreds of these in the world, they swarme up and down *England* at this day: men that have no more Religion than beasts, as to power and principles in their own spirits: turne every way and every where with the times.

Secondly, These men shew their hypocrisie in this, *they make Religion subservient to every principle of men, and every designe,*

Thirdly in converses about civill things, *he will wipe his mouth at small and little things.* A little oath sometimes, a covert lye, speaks very demurely, hardly gotten out; (as it were) he can passe it by as his common infirmitie; if he tell a little lye in a bargain, spare me in this, saies he, to go to the house of *Rimmon*; he will take his allowance though it be not given him.

Fourthly, *He studies perfectly to please men,* and he is troubled more when he displeases men, than when he finds his heart unsutable to God.

Fifthly,

Fifthly, *He cares to keep off scandall to his person more than guilt from his conscience;* no matter if he can keep off scandall though guilt lies fast.

Then sixthly and lastly, to say no more, *such a hypocrite as this in all his converses will meddle no more with Religion than may fit his Calling, and his Relations.* As the King of Navarre said, he would launch no further into the deeps than he might come in again with the same wind, no farther then sight of the shoare; so it is with hypocrites, if such a way of God be never so pretious and pure, I will not meddle with it, I must take care to my Familie, not to my soule; therefore the waies of Christ never come into countenance with such men till it be countenanced by the world, you shall never have them hot and zealous till the State have made way for them; you shall never have them care for Religion, where the power must be practised, till the State do it.

I have done in one word, that is, I beseech you take heed and beware of hypocrisie; it is that which is in every duty, in every act you do, when you act fairest you are in most danger of hypocrisie; when you thinke you are lying in the dust, you are not free from the most desperate hypocrisie; when you
thinke

thinke you are weeping out your heart for sin, you are not free from that damnable leaven of hypocrisie; when your contemplations are so high, as you think, you are abstracted from all the world, and the enjoyments of it, that you imagine you are up in glorie, yet you will see that hypocrisie is a secret spirit that runs through all your actions; it is such a secret thing that it will mingle with your best duties, and make you hypocrites in the very acting of them: Oh that men would but look to it, nothing like purenesse, sincerity, reality, inward integrity, to be true to God and my own conscience, to take my heart every day and cut it in peeces by a spirituall inquisition, and daily triall, nothing like it; after every duty to aske my soule what is done, after every paryer to anatomize every petition againe, and know how it was in the frame and workings, and the answers and returns, and the blessed consequences of it upon my heart, nothing will do well else; what a dissection will it be, when an old hypocrite will be opened? What that will be, none knows yet, what a consumed Lungs, & Liver and Heart will there be. strangely eaten out, and none knows how it comes; the substance of the body will be well and liking, all the

the flesh fast and sound, nothing but the
vitals eaten, strangely eaten as with a moath
and Canker; It will be so with you, I be-
seech you fear lest it grow upon you: Be-
ware of hypocrisie, look to it every day, for
it is in every duty; and above all things look
after that clear, pure, sincere temperature,
and integrity of spirit in every duty, where-
by you may walke with God.

SERMON VI.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

I Have shewed you in severall excercises
what the characters of hypocrisie is,
what they are in many states, how to
trace them in duties in general, in pray-
er especially, in communion of Saints, in
actings in the world, and civil respects.

But

But you may remember, at the first opening of the words, I told you that there were some sorts of hypocrites that did not so much discover themselves, but must be discovered by truths of the Gospell that are propounded; they are not so conscientious or want of integritie, as they are wanting in principles; those we have most endeavoured to discover.

But in the second place I told you, some there are that know themselves to be so, at least they have secret conscientious checks of conscience, yet go on in profession: I would a little speake to them at present, and then make application of the whole.

There are many, I say, that know themselves to be unsound in their own spirits and yet go on in profession, and that you would thinke strange; *and it is more strange to thinke a man should be a hypocrite and not know it than that a man should know his hypocrisie, and yet go on in it.*

I shall in the opening of this shew you,

First, That it may be so, and that it is often so, and most hypocrites shew themselves to be so.

Secondly, I shall discover how it can be that they can go on in profession so easily and freely as they do.

Thirdly,

Thirdly, Wherein their hypocrisie still lies.

First, That it may be so, and that they do go on so, I shall make it clear in these particulars; *and I beseech you observe.*

First; Take the common principle of a naturall conscience, which is enlightned, (for every hypocrite hath an enlightned conscience) it is not so dull as it is in other men, unlesse it be after a long time of hypocrisie, but the naturall conscience of a man will tell him thus, that this is not right, you do not this according to the Rule, for there is a light left in a mans conscience, till God give a man over to blindnesse and darknesse; there is a light will alwaies give a man a check, without there be some eminent thing to silence conscience at the present. As it was with the Heathens in the second of the *Romans*, their consciences did naturally accuse, and excuse them upon the common principle of that light of nature imprinted on them, This is not just, this is not sutable; though they had not such written rules before them, yet there were such dictates sutable to the impression that God left upon their naturall consciences: much more an hyypocrite, an enlightned hypocrite under the Gospell; but a naturall conscience will tell a man really, and check him
in

in a duty, and say, This never came from the mover, this motion of yours did not run freely in your own spirit, this prayer was but pumpt, it comes not from the fountain, you had some by-end or other; did you not aime at this or that, some applause or comfort to your selves, never minded Christ? Conscience will speake if you be not judicially hardned: it will speake very loud to a man, at least it will give a man of such checks as a man shall consider, and by the checks of it conclude, that it is thus, and thus with him: For look as it is with the Saints under full light, and full evidence; so it is with a hypocrite under the enlightenings of his conscience: saies *Paul* I have lived in all good conscience unto this day, that is, walked according to the principles of reason and Religion, according to the light I had, lived in all good conscience unto this day, never strained my conscience.

Now it is impossible for a man under enlightening (if he have not a mighty secure frame of spirit, or wonderfull dexterity of colouring his heart) but naturall conscience will reflect upon him, and say, This was not intended right though the action was done, this was not so spirituall, nor

to firmly acted before God ; you know you had your intention besides the rule. But when

Secondly, Take such a conscience under the Ministry of the Gospell, where there are Characters given on both sides, where hearts are dealt withall seriously, and with abundance of clearenesse, where the designe is to anatomize the spirit, to give characters of a Saint, and give distinctions between common graces, and those graces that are purely sanctifying changing and transforming the soule, and those that are common, and work not the image of God in the soule, if you have any light (as hypocrites have abundance of light, otherwise they could never play their tricks so as they do) it is impossible but the heart should say, this is not right, I find not this right in my own spirit ; it is impossible they should lye under these things and have no convictions, no checks secretly that he is truly such an one.

Thirdly, He may by reflecting upon himself know it by his getting in his duties, if he had nothing but that which he gets in duties, when he hears how Saints get communion with God in duties, how their soules are taken up with Christ, what glorious

rious enjoyments they have of God, in Prayer, and Sacraments, what glorious frames they find upon their spirits when they have communion, he knows he can hardly get from one duty to another; the truth is, a hypocrite is the poorest, miserablest soule in the world: he never hath any thing but what he gets from hand to mouth, when he comes to dye he is a begger, nothing at all to live on, and he knows he never met with Christ so as to humble him and to lay him low, he knows when he heares other Saints speake of the Gospell, and the sweetnesse they have had in the sights of Christ, pardoning and applying his love to them: he knows he hath not these things; when he comes to action he is as dead, and as low as may be; and as I told you, he is poorest and worst at last.

Fourthly, *God delights to discover a hypocrite, he delights in that exceedingly, and commonly doth it, and laies it upon a man closely and wonderfullie by wonderful flashes of spirit, and God delights to do it.*

First, *Because it is a secret that none can find out but himself, therefore he delights to anatomize a wicked cunning, deceitfull heart.*

Secondly

Secondly, God he delights to do it, *because he loves to put a speciall marke upon them of all persons in the world*, those that have deceived others shall deceive themselves: he put a marke upon the first hypocrite in the world that ever was, that he changed his countenance. So that if you had no more, take them altogether and you shall find, that a man may very well be a hypocrite, and know himself to be so, and yet go on; may, it is very hard for a man to be long a hypocrite under the Gospell, but he must lye under the checks of it. But

Secondly, you will say, how can this be? how can he continue in Congregations, in Churches? how can he continue all this while and not be terrified, and not leave off all profession? My Brethren,

In the first place, *pray take in these things, now it is the most deluding sin in the world, the most pleasant sin in the world to a man*, as men love by Art to imitate nature, they are mightily pleased with it to represent Nature in Art, how men give up themselves and their studies, and are pleased with it? there is nothing more pleasing to a man than hypocrisie: that he can turn himself at any time here and there, and evade all things that are laid upon him by the Gospell. (It is just as you

see with those that are your theeves or cutpurses, that have a curious art and dexterity to do it; they will take a mans purse out of his pocket so exactly, that he cannot know it is done, but they are gone; and when they come together at night, they rejoyce, and brag who hath done the best feats,) so hypocrites cannot but know in their natural consciences it is against the rule, but there is abundance of pleasure in it to cheat themselves, and cheat others, till God work mightily upon them: for to imitate a Saint in every thing, and do it exactly, pleases a hypocrite, that he can delude others: when he hath been in prayer, colened and deluded the best sort of men in the world, as we have heard some say, they could delude all the Saints in the world, for that is pleasing to a man that nourishes his self-love, and that does carry him on to act, so as to be well thought of by others; it shews a man an artificiall man, that can thus and thus move up and down the world, and none see him, or take notice of him, all thinke him a blessed Saint. I am confident there is no sin so pleasing to a soule as hypocrisie is for it will have so many varieties of Artificiall motions laid before it to act by, that a man is not tyed to one or tother, but

still acted in variety, and the sense of divine things is not on his heart at all, as I shall shew you in the second place.

Secondly, *he may go on in profession though he know himself to be so*; he may go on, because he knows not the nature and vilenesse of his sin at all, only sees he is not as he should be, and it is the same with other sins; he may lye long under a sin, so long as Conscience is not pressed on with an irresistible conviction, only a generall cold conviction is upon him; he sees that he hath done so and so, and he is so and so, but there is not any thing of the power of conviction upon his soule, for then a soule should not be able to stand under it, but cry out he cannot endure it; but commonly it is with hypocrisie (such a pleasing sin) as with other sins; a man sees the guilt by the rule, but not by the light of a divine conviction, strangely working in his soule and spirit, and so goes on as those did which the Prophet speakes of, *you lye and steale, and commit adultery, and yet come and appear before me*; they had brazen-faces for all that, they never felt the power of conviction upon their spirits, and if God should shew any man any one sin, he would never act that sin, but he would abhor the very sight of it; But there

are such poor common generall convictions meerly from conscience; conscience hath a power within a man, but it never stirs with terrour till God anew, as it were, shews his sin, and his miserable estate by sin, by a light from heaven, and so sets conscience afresh aworking; God then gives it a new Commission to charge his soule, he goes to duty though he knows himself full of hypocrisie, yet he can go to duty as quietly as can be. A man may know himself to be a hypocrite and yet go on in it; because

Secondly, *He thinkes he shall weare out his hypocrisie by his duties*, though he performe them in it, though he contract guilt by them: and most of his hypocrisie is in his duties, and that is exceeding strange, but it is most true, for a hypocrite thinkes by his duties to weare out all his deceits; as he colour's his hypocrisie by it, so he hopes to weare it out by it, he hopes it is a worke of time, though he have a bad heart yet he hopes to have a better heart, though he never looks to Christ for it.

Fourthly, *He hath something at present that he gets by his profession*, something that is suitable to some end, some lust or other of his own, and that keeps him up, notwithstanding these generall convictions, I know
not

not how to call them convictions, they are so cold and poor upon a mans heart, but he hopes to get something, either applause of men to be a good Christian, or something to be thought of by men, or to get some peace of conscience, that the violence and desperatenesse of wrath fall not upon him. Aye, but,

Fifthly, which is most of all, that I may shew you this; *God doth judicially give up those kinds of hypocrites that have begun without him, took up a profession without any workings of God upon their soules, he gives them up commonly unto a reprobate mind,* that you have so commonly named in the New Testament; so injudicious as they cannot understand their own condition, but go on still, see no more in one condition than another. But that I may speake of Gods dealing with hypocrites in this way,

First, As, I told you, God delights to discover hypocrites, so *he sends most judgements upon them of any in the world, and he discovers them commonly,* either

First, *By some secret giving them up, or withdrawing strength;* giving them up to some corruption, or withdrawing strength from them absolutely, that they find nothing of former strength at all: so he doth many

times with those that have lived upon parts, gifts, and endowments; it is ordinary for God to leave them, as you have it in *John* 15. they wither; the life and sap that they were wont to have is withdrawn, and the spirit is gone, so it is with many; and certainly, that is the Reprobate mind; taking away from the understanding that common light, that the soule shall only look after the outward part of a duty, but never know the life of it, never understand nor distinguish, when he is in a bad or a good condition. Oh! look after the impression and sense of the things of God upon your soules.

Secondly, The way that God takes to discover hypocrites, he gives them up to some eminent corruption to breake out to discover them; as it was with *Judas*, he had many gnawings of conscience doubtlesse, under Christs Ministry alwaies and under Christs eye, but he was never discovered till he gave him up to that covetous heart, that wicked corruption that lay most in his heart, then he was discovered presently, then thirty peeces of silver was enough for *Jesus Christ*. Either God gives them up to deadnesse, to be twice dead, that is, dead in their own hearts; the meaning is, they lost both their naturall affections, and the affections

affections they had on their hearts by common gifts and workings, they lost both, and now nothing takes hold of them; or else he gives them up to some eminent corruption, that all the world sees there is one never minded the Gospell, now it is broke out; or else

Secondly, as [to that head, *God gives them up unto a despaire*, which is very common, and that is twofold :

First, *Either secret despaire*, they tug in duties, nay by night and day, when they are prest in conscience, and they get nothing; go to Sermons and they find no blowings of the Spirit, no breathings at all upon their hearts, and so grow into a secret despaire insensibly.

Now there is a secret kind of intermission in Saints, but this soul goes on and never finds any thing of God or Christ.

Secondly, *There is a terrifying despaire*, which sometimes God gives them up to, whereby they are terrified with the hideousnesse of the wrath of God, crying out they are damned, they are damned, and they never commonly get out of it: you never hear of any hypocrite in the Scripture that ever got out, when God laid a charge upon him; because God would have soules walke so

purely and clearely with him in all their duties.

Now as you see how he may know himself to be thus, and yet act; so, see the nature of hypocrisie; and take it in short.

First, *though he know himself to be a hypocrite and to be unsound, yet he is loath to have it said so, or have it discovered, he cannot abide that*, he would not have any one thinke so, though he knows it himself, but yet will not walke so exactly as he could; so it was with *Balaam*, *Num. 21. 22, 23.* all along: how gladly would he have gone to curse the Israelits? but God would not suffer him: though he knew he was a most wicked notorious hypocrite, and a witch too, yet how would he pretend to *Balack* he would go to God; he would have gladly done it, but God had a mighty check upon him: it was a Prophecy to all the world, how all dealings with Saints should be, though he spoke good things, and he could not but speake them, yet he would gladly avoid them for the mony, and still he had an over-awing of God upon him: So it is with many hypocrites, though they know themselves to be unsound at the heart and bottom, yet they would have all thinke well of them: what they want of integrity that they

they would make up in the handsomnesse of their deportment and cariage up and down the world.

Secondly, *Though he know himself to be an hypocrite, yet there is none will be more censorious of hypocrisie in others*, even to poor Saints; but that is a common rule, he will be severe in the censuring of others, and he may think by that, that others may thinke him far from hypocrisie.

Thirdly, Nay, what shall I say? in the third place know this, *though he know himself thus to be in that condition, yet he never strives to root out the wickednesse of that frame out of his own heart, but to smother it, and cover it, and palliate it from the eyes of men some way or other*, not to destroy it in his own spirit, but smother it, so that he may look Saint-like still; but a gracious heart, as soon as it discovers hypocrisie, as he sees the straines of hypocrite in his heart, he looks to root it out as soon as it is discovered. But to speake no more to that, let us now come to the application of it to all our hearts.

First, If this be so: I beseech you once again to put your hearts upon the serious consideration, and examination of your own estates; what are you? Now you look well,

well, come to hear, you are not in sight so ugly, what are you within? Have you not strange straines of hypocrisie, if you be not hypocrites? I beseech you look seriously to your own hearts: this is the end of all this discourse, to put men seriously upon the triall of their own spirits, that they may not be unsound in the Gospell, that they may not have a rotten spirit within; that the liver and lungs, and heart be not corrupted, whilest they deal with the great things of the Gospell; that is, that the faculties of the soule may be purelie acted to God; there are more hypocrites now in the world, than in any one Age since the Creation. It was a hard thing to pick out one formerlie; but God will shew many of them in these daies: he is a trying the world, and as he goes along he will try spirits most. Oh, you have trials under the Gospell, you have got a clearenesse? Can you say you have a glorious inward freednesse with God? Oh, what use have you made of the Gospel? Have you inward glorious incomes of God from the breathing in of divine frames in your actings towards God? Let me ask you but these common questions.

First, *Cannot you find some time to play with your sins sometimes, so they bite you not, and sting you?* Cannot you take some recreating times for your sins and corruptions? Pray you consider of it; a hypocrite doth so: he dares not make a trade of it, but he will make a recreation of it now and then, he loves that he dares not practise; you can now and then play with your wanton thoughts as long as they do not fly in your face, you can delight your self in your secret wishes: Oh that I were at it. Look to your own soules. Nay, what is this Religion that men speake of? do you find such kind of things in your hearts? he that can play with sin for recreation, can joine himself unto sin for delight, and to be one nature with him: a Saint hates appearances, he cannot endure the thoughts of it.

Secondly, *Are there not some sins, you call little sins? and some duties you call little duties? and some duties that you never lay upon your conscience?* Look to your hearts in that you are never humbled for the commission of sins, or the omission of duties, it is a dangerous symptome of hypocrisie. A hypocrite will be sure to make distinctions in the Gospel, there be some secret workings up of corruptions, and sins,

as vanity of thoughts, distraction in duties, and secret risings of corruptions, and desires in a mans heart which he never chargeth his conscience withall, and some duties he never laies upon conscience, so long as he can passe thorough the maine body he never cares for the speciall circumstances of the Gospell. A gracious and upright heart saies Shall I call that little, that is against the glory of an infinite God? It is the object that makes the sin great, not the act: this dutie hath as much authority upon my heart though never so mean, though but to wash a Saints feet, as to offer the greatest sacrifices before the eyes of all the world.

Thirdly, Let me aske you this, *Are you not afraid of trialls, and to be thoroughly discovered to your own hearts?* Do you not endeavour sometimes, if possible, to evade the strength of a conviction, and the strength of a word from God that is laid upon your hearts, afraid to looke into your own hearts and see your spirits, to be discovered to yourselves? do not you many times hush conscience, and say, Be quiet conscience, stay a while; to your own consciences, I will be better, I will strive against it, I will not be thus and thus carried away? do you not find these things? A dangerous symptome; a hypocrite endeavours to evade the authority

ity of the Gospel, he is afraid to abide the
power and the glory of it; if he cannot find
prudentiall considerations enough, he
will get spirituall pretences, he will be sure
he can evade conviction he will do it, that is
very dangerous signe. And again,

Fourthly, Examine your own hearts,
there not some of the fat of the Cattle of the
sep, (to allude to that of Saul, for he was
a hypocrite) in the going on in your duties,
served? Is there not some Agag for ho-
ours sake you would keep up, 1 Sam. 15.
read over that place at your leisure: God
bids Saul slay the Amalekites, destroy them
all in the third verse; yet he reserved an
Agag, and the best of the spoile: here
is the discovery of his wicked heart, he
would have sacrificed some of the fat things,
he had a mind to triumph by Agag: he thought
it was too much to destroy all those things,
though God gave a peremptory command to
destroy all, I will sacrifice them to God to
make an atonement, only reserve some of the
best to carry to my people in triumph, that
they may see the out-goings of God. That lost
him his Kingdom & discovered his hypocrisie
of any act: he had a secret lust to ho-
ur himself by it. Have you none of the fat
of your corruptions? Have you never a lust
hid up? Is there never a corruption that

your soules have countenanced, or countenance?

It is a dangerous signe of hypocrisie, if man have any thing that the word of God saith is not the mind of God, that he reserves in his heart without utter hatred. Well, look to it I beseech you, and especially look to that of the triall of your spirits whether you can be willing to be tried: for you shall find a hypocrite will appeale to God and his conscience, but he cannot endure to be tried by Saints, he will appeale to God if it be not so, yet he cannot endure to be put to it, to have his heart ript open. Nay, it is very common to say, God know my heart, but if you come to try his heart and say, How can this grace stand with this corruption, he cannot endure that, he will hate the thoughts of it. And if you do touch him about his estate, you must not debate it with him, but you must take it for granted else he will try your graces as well as yours his, and question your state as much as you his: And then if he be put to it at last as to triall of his own spirit, he will say all with a whining confession, and that is all you will get of him; therefore look to yourselves as to these things.

In the second place, I should now have come to have prest on the exhortation of the Lord Jesus; Beware of hypocrisie, you that are Christians, you that are reall Saints should beware of it, and so to all sorts of professors, take heed and beware of it; & have shewed you these things, to have opened the nature of it, and the hideousnesse of it.

And first from the danger of it to your soules: it is the most dangerous sin you can have in your soules, and that, First, because *it is the last reserve, it is undiscernable*, a man must search as with a Candle that finds it out: as the Jews were to search for the Leaven with a Candle, and then curse all the rest. It is a close sin: indeed there are some actings of it, that are very grosse; but as for spirituall secret hypocrisie in duties, compare them with actings they are exceeding close and undiscernable in the soules of men; a soule must dig very deep, and be very observant and have a watch over his soule every moment if ever he would try his heart; it is so close and so cunning, that a man will hardly beleieve it is there, there is such a hidden motion upon a man, that he cannot tell how it comes.

Secondly,

Secondly beware of it: *It is infectious*, it is of a dangerous infectious spreading nature, it will be over all the faculties on a sudden: it will represent you all kind of glasses that can be possible; it can in the morning give you one glasse to look in, at noone another glasse, and in the evening one different from both; Take one part of the Law, you shall see your selves in it very fair, it spreads over all: it will, it may be, begin with your understandings, and give you strange sights and apprehensions of God, then come in upon your affections upon a sudden, and worke them to this end, and that end: it will kisse and kill at once; looke to it, for it is the most dangerous sin of any in the world in a mans hearts.

For if the soundnesse be gone from a mans heart, what will he do then? A man cannot act like a man when the substance of the soule is gone, he cannot act, neither Scripture, reason, nor his judgement, but a particular close humour.

Thirdly, beware of it: *It is the most inconstant in its motions, the most various in its representations, so many habits, and so many formes* it will appeare in to you, and alter upon every occasion; that it is impossible, unlesse a man be given up to try his own heart,

heart, to find it out : A heart, and a heart: you shall have a fair heart now, and a wicked heart anon : come and talke with a Person now, and you shall find them in a good frame, so as if they were commanded by the power of it ; come an houre after, and you shall find them in a wicked damnable straine of spirit, speaking like mad men, this is most common : especially come to talke with a man privately, what a abundance of ingenuity there is : come to another action, and at another time, and he is not the same man. Hypocrisie will appear, and this is the misery mens soules are jugled to hell, put into so many formes, they know not when they are right, know not what is the reall complexion they should have in the Gospell, it is so various and so cunning : it juggles a mans soule to hell.

Fourthly, *It is the most odious thing to God of any, it takes his name in vaine most of any,* it is against his simplicitie, omniscience, his puritie, God hates nothing more than this state, therefore he sets himself against hypocrites of all sorts of people in the world.

I should have come to have shewed you how to avoid it, what are the speciall remedies of hypocrisie, the speciall things to keep a man from the evill of it, the way to

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preserve

preserve a man from this dangerous sin: but I would not leave some poor soules without some kind of comfort; all this while many will say, Alas, I am the man, I am the woman: certainlie I have been a hypocrite all my daies. I would only speake a little comfort to such poor soules.

First, know this: Jealousie of thine own heart, and severe inquisition into it, is a good hopeful Character that thou art far off that condition.

There is a twofold jealousie that therefore you may not be deceived.

First, *A jealousie on probable grounds, secret and close symptoms, and hints from actings*, which may teach many a soule that hypocrisie may have place in his heart: for I find this and that when I come to look on the whole straine of my life, I have not my heart so carried out in spirituall things. I never minded this and that in my actings: this is a jealousie that may consist with the knowledge of hypocrisie.

Secondly, there is a *jealousie that arises from feare and care lest I should be such an one from the hatred of the thing*: thou seest the vilenesse of it, and thou seest thou canst never be quiet till, thou hast the cleareness of integritie made out to thee: that is good, that is sweet: none more apt to

sure a Saint than himself; you know when Jesus Christ made the question about his betraying, the hypocrite spake last, never spake till he was put to it; every one said at the Supper, Lord is it I? Is it I? Every one had rather dye than hear that word spoken; but when it comes to *Judas*, he was forced to it at last, and yet he would not confesse it; but when the conviction lay upon him, and he must needs be under it, then he went out, and that was all you heard of him till he hanged himself.

Secondly, To comfort poor soules, *they have no reason to conclude themselves hypocrites, when they are glad, if God by any meanes discover and destroy their hypocrisie whatever way it be:* for there lies the weight when God shall be blessed for discovering a mans heart to him: take this for a rule; if a soule can rejoyce and blesse God for his convictions of sin, as for his comforts after conviction, it is a signe of a most blessed glorious spirit; though the sight of hypocrisie be the ugliest sight in the world, yet when he sees it, he blesseth God for it.

Thirdly, *Never thinke thou art an hypocrite, if thy heart is set against the nature of sin, and pursuest the enjoyment of the nature of God, whilest thy heart is set against the*

nature of sin, and followest on the nature of God, that is, to be really possessed with a substantiall enjoyment of God, when the very nature of sin is against thy heart, and when the nature of godlinesse is in thine eye as to enjoyment, to be fully possessed with that.

Fourthly, know this too: *Never say thou art a hypocrite, when no outward act can content thee, though never so glorious; without thou hast an inward frame according to that act,* according to the inward spirituality of the Gospel, if thou lookest to have thy soule in a frame to thy duty, thou needest not fear hypocrisie.

Fifthly, *While thy soule is as much troubled for omission of thy duty as for commission of thy sin thou needest not to feare that thou art a hypocrite,* while thy soule is as much troubled for omission of a duty, or an act of faith, or closing with Christ, or of any outward duty wherein thou hast enjoyed Christ, as for commission of sin, thou needest not feare thou art a hypocrite.

Sixthly and lastly, *thou needest not feare thou art a hypocrite whilst thou hatest thine own strength in thy duties as much as an outward act of sin, or the most distemper of thy spirit, or a corruption done in the wickednesse of thy*

thy heart; I speake only this, a little to divert the thoughts of poor soules that say, I am certainly under this frame of spirit.

But look to your own hearts every one, if you find all these, or any of them in any life upon your soules, you are free from that state, but if you find not such an universall opposite nature to sin, but a frame to sin against God, if you find not such constant pure frames in your own spirit as to principles, intentions, and ends, you will never be able to free your selves from such a state and condition.

L 3

Sermon

SERMON VII.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

I Have endeavoured in many excercises to open to you the nature of hypocrisie, and have told you the sorts of hypocrites that are up and down the world, and in Churches: Now in the latter daies they grow more glorious than ever, therefore Christs exhortation had need be more pressing; formerlie hypocrisie was coorsely cloathed, could hardlie step out among the Saints, they were so prying, and so cunninglie carefull to observe the dangers of the Devill, in times of danger and persecution: Now when the Sun shines; faire daies again, Religion seems to flourish in the outside of it, and there is a benefit by the name of it, men will be very glorious in hypocrisie: and if ever there were need to presse Christs exhortation, it is now upon all sorts of men and professours: Among his own disciples there was one among twelve, he bids them
beware,

beware, *take heed*: It is a good caution for them all. Saints are subject to the straines of it many times, without they have an abundant care in their own spirits.

Therefore that I shall do, is still to presse this exhortation upon your hearts, that it may take some weight and impression: for beleeve it, however you look upon your selves, or whatever thoughts others have of you, we had need to tell you to beware of hypocrisie; the better you are thought of, the more danger. And you may remember the last time, first I told you, you had need to look to your own spirits concerning this sin, because of the danger of it in its nature and workings.

Secondly, because of the uglinesse, and vilenesse of it. Of all other sins in the soule how it is that which is perfectly against the nature of God, his holinesse and simplicitie, his faithfulnessse and realitie to the Sons of men; how it is that that makes a man like the devill most of any sin: he will beleeve, and is convinced of the things that the Gospell speakes of that they are true: but here lies the greatnesse of his wickednesse, the cunningnesse of his deceit, that he sets up an art of deceiving in the world, to deceive the Sons of men that they should not beleeve the word of God: there is none
L 4 like

like the devill; so perfectly like the devill as hypocrites, *I have chosen you twelve, and one of you is a devill*, none is called a devill in Scripture but he: and there lies the sutable-nesse that he is a lyar, and hypocrisie is a perfect lye in the soule.

Then I shewed you the ugliness of it likewise, that it doth indispose the soule to every thing that is good, when one is in the best frame, as it were; that spoiles all, it is of a poysonous nature.

I shall go on to shew you what is that you must continually looke after, if you mean to beware and prevent it as the cure and remedie of this sad condition.

Therefore first, as to the generall, and as the maine thing, if ever you meane to beware of hypocrisie *you must principle your hearts, and furnish them with all the graces of the spirit*, you will never be sincere else, you will never be sincere till you have all graces, and the workings of them proportionable in your souls and spirits, *Ephes. 3.* he begs of them to go on, and *this I pray that your love may abound more and more in all knowledge, and in all experience, that you may be able to approve the things that are excellent, that you may be sincere; Phil. 1. 9.* A man must have all judgment, a discerning eye,
for

for sinceritie doth not lye only in the intentions of men, but in the reall workings of all the frames of the soule, of all the graces as they are in the heart, when a man can approve the things that are excellent, that is, he can judge them, and try them, and act them as they are discovered to be truths, that is sinceritie: for sinceritie is not so much a distinct grace as a result of the harmonious workings of all graces in the soule: there must be a rectified mind to make a man sincere; for it is not a good intention that will make an action good or you sincere in any action, but as it flows from inward real frames and principles that are suitable. *Peter* was an affectionate man, and he said to Christ when he told him of his sufferings, Spare thy self, do not go and suffer: he did it out of a good intention, but he was rebuked for it, he had a clear intention, would not have the least hurt come to Christ, but it was against the design that *Jesus Christ* came about, therefore he said, *get thee behind me Satan*: It was not that sincerity, therefore the Apostle saith that you may be sincere: Oh that sincerity of soule? it lies in these two things; that you may be sincere, you must be able to judge and approve things that are excellent.

First,

First, *ἡλικεινία*, it signifies *such a strain* as is without any mixture, hath no composition of any forraigne thing in it, when every thing is pure in its native colour, you must prove all things, be able to try all, and have a judgement of them: that you may be so unmixt in your actings, that you may have nothing at all of the corruption of the world in it; for we commonlie in your duties mixe our own ends, and our own interests, and engagements in the things of God: and whatever the intentions be, yet if there be any such mixtures, you are not sincere; though you may thinke you do well, and are very exact in the Gospell, yet you cannot be sincere, whilest there is such a mixture in your principles and ends, 1 Cor. 8. A man is not sincere when there are any mixtures, when a man is carried on by inward motions of sin: Now, I confesse, there will be many mixtures, but there are mixtures in intentions, and mixtures in principles, and ends: and these are dangerous, for a man cannot be sincere if these be predominant over him. As if I go to God, if it be not to glorifie God, and to have communion with him, having the highest end, and do not act from a spirituall principle of holy love to him, and his glory; if I have any mixture in

in my intentions, though other things may come in accidentallie, yet if they be incorporated in the principle, then I am not sincere.

For to make up that sinceritie, a man must have that spirit of sinceritie that is pure to act from God to God, from the Spirit unto Christ. Now here is a pure way of acting, when the soule sees what its own strength is, casts it out, lies at Christs feet, is caried out by the assistance of Gods spirit, will not have any thing but the strength of Christ, when the intentions go along together with the acting of these things; when there is a pure intention, that I fix my eye wholly but on one object, for there be many considerations that come in accidentally, but the eye is fixt upon one object; I must have Christ, and my soule is working after him, and there I center my heart, that is sinceritie indeed: so we should receive the sincere milke of the word, that is, that milke that is unmixt with the corruption of men, the sincere milke, 1 *Pet.* 2. Therefore look to your own hearts, if ever you mean to avoid hypocrisie, you must be sure that you keep from mixtures, mixtures of unsound principles, and ends, self-love, self-ends: take heed of the aire of the world, lest that
come

come in and fill your sailes in your duties take heed of any thing that may mixe with your principles, and your ends ; for in acting towards God, you cannot act purely but you must act from single and entire principles in your hearts, and clear apprehensions of the object, and the end: And however you may conceive you act evenly and your heart is not feigning to be so in duty ; yet if you be not carried out in such heavenly harmony of principles and inclinations, and your ends together, you will never be found to be sincere in the Gospel.

Secondly, the word signifies *that clearenesse, that perspicuity that should be in a mans soule in all his actings*: so saith the Apostle that you may be sincere, the word signifies such a clearenesse, as when a man is under the judgement of the Sun, as under the Sun shining on a mans spirit, you will hardly avoid hypocrisie till your consciences be under a light, and a brightnesse of the glory of divine workings upon your hearts: for when your conscience lies under darkness and guilt as to the testimonie it should give you will still have shiftings off of hypocrisie from your spirits, to take off the weight and misery off from you ; but the Apostle would have

ave you, to be so cleare in your judgment
the Gospell, as if you were to be judged
by the Sun it self, it should be found that
there is nothing but sinceritie: a fair testi-
mony in every duty, that inward whitenesse
of a mans spirit in a duxie, that it is not
mixed with any bribings from without, nor
secret evasions from within. And that shining
from the conscience is so bright, that as the A-
postle saith, this is the testimony that we have
the testimony of our consciences: A man should
be so clear in his own spirit if he meant to a-
void hypocrisie, that if he were to be brought
out to be judged before men and Angels, he
might have such an inward brightnesse in his
own spirit, that he might be comforted and
refreshed in the sight of it.

For you find this commonly take hypocrites
at the time of convictions, they have no
testimonie of God at all: Now take a sin-
cere heart, though he be under conviction,
there is such a light that he judgeth there
sinceritie in his own heart; convince but
the hypocrite of one thing he can give no ac-
count of the other: all comes in upon him,
and challengeth him, for he hath no bright-
nesse within, that will testifie to his soule
a dead list; when conscience accuseth,
he hath nothing to excuse in his conscience
from

from the clearnesse of the acting of true principles in him: I beseech you, if ever you mean to avoid hypocrisie, be sincere and if you will get sinceritie, you must get all these graces clearely shining and working in your own spirits, for you will be hard to it to get sinceritie while your principles are darke and not even; if you find not your principles and ends meet together and your eye is singly set upon the Lord Jesus, and your hearts set for the glory of God you will not have that inward plainnesse in your own hearts. Though the nature of sinceritie lies much as to these two things.

First, the clearnesse of a mans principles and unmixtnesse in them.

Secondly, a plainnesse and ingenuitie in the actings of them; from these two floweth that which we call that sinceritie of spirit. To be free from sembling; and faigning of things, when I am not mixed when I am without impuritie in my motions as to what I act: though there may be hypocrisie in some other things, yet there is not in those maine things. So the first thing I would commend unto you if you would avoid hypocrisie, is to furnish your selves with all spirituall graces of sinceritie.

ritie, that you may be justified before the Sun, that as they say of the Eagle, they try their young ones by the Sun, if they can endure the sight of the Sun, they are then true: so you, if these things will endure the Sun, and the light of God, then you may say you act sincerelie.

Secondly, if you would avoid hypocrisie, *lye alwaies under the dread of an omniscient eye*, this is that that men are discovered hypocrites by: they know not what the sights of God are, that all-seeing God, if I thought God did look into my heart, and did see me, it is impossible I should then go on in a way of sin and deceit to deceive my own soule, or to deceive the omniscient God: Hypocrites thinke in the generall that God sees all things, but they lye not under the dread and aw of an omniscient God, no grace keeps a soule so much from hypocrisie as the feare of God, the awe and dread of God seeing into a mans heart; for though they be close to others, it is transparent to God, he sees all the cunning of thy spirit, and veines of thy soule, how thou dost delude thy own heart, therefore if thou wouldst be sound, look after that, the feare and dread of God: Remember, what it is for me to be well thought of by others when God sees

it not so, the omniscient eye knows I have a secret cunning heart for to deceive? He sees me, though I speake fair to this and that person, yet God knows I am wrong; he knows I am lying, when I speake a word, though others know it not: Oh, if the eye of God were but thought of by men, if we thought we had a divine presence with us, *Whither shall I go? if I go to heaven thou art there*, Psal. 139. if a soule were under this consideration. Whither shall I go from thy presence? I may carry this sin closelie and secretlie, yet the eye of God is upon me, the Lord sees me: I had better all the world should see me than God, for he discovers me from the bottom: So much for that.

Thirdly, If ever you mean to avoid hypocrisie in your own spirits, *be alwaies considering the vanitie of this sin of all other sins*: A sin which there is no profit in at all: A hypocrite takes as much paines for all his cunning deceits as a Saint for all his sinceritie; for a man to act as a King upon a Royall Stage, and the next moment he is in Rags, not a bit of bread: so here, a hypocrite, take him out of his duties, hath nothing to live upon but what they shirke up and down the Gospell for, and that is so miserable and so poor a life, that they would give over the
waies

waies of Religion, if it were not for shame; and when a man considers old age is coming on, there is a day of darknesse, a midnight hour that must be upon my soule, God will one day take off all this disguise, I am well thought of by others now, but what shall I be then, there is a night upon me, but there is a day upon others, and that which is the day of the Lord to others, will be a midnight to me, and that will be the time of the discoverie of me to be miserable. Better a man had never gone on in such a hood, and have it plucked off, and to see such a ugly face: Oh, what hideous cries will one day be! Oh, that I had never made use of the name of Christ! Oh, that I had been through with my own spirit, that I had never deceived my own soule, that I had known what my condition had been before I played with the Gospell, and dallied with the things of Christ; I beseech you consider, to be cloathed in' darknesse after you have seemed to be cloathed with the bright notions of the Gospell, it is a vain thing; a man gets nothing at all, lives upon the report, what men say of him, the good thoughts, and good words of men, there is nothing for he hath nothing from Christ as to the enjoyments of the Gospell in his own spirit,

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spirit, and is not that sad? Again,

Fourthly, Look to beware of hypocrisie *for it is a dangerous thing if it go on to a height* hypocrites are seldome converted under the Gospell, the reason is, they weare out all those principles they knew; they curse themselves under the Gospell, they have heard over and over again the same things, and they make little of them in their own spirits; God seldome converts them, only that conviction that is commonly upon them that are hypocrites, is to shew them their hypocrisie to be their miserie, whereas to others the time of their conviction is the time of their conversion: When God comes to profane men and strikes them home, it is commonlie to convert them, but as to a hypocrite, it is Gods time to shew him his hell and misery, and how he hath out-run his glasse, and pass'd the day of the Gospell *Oh that thou hadst known in this thy day of things of thy peace, but now they are hid from thine eyes*: God loves to make such perfect examples to the world, if they get a breath at the last day it is well. Therefore looke to it you that begin to be formall, and to play with your convictions, and take them off now and then, dallying with the Lord, looke to it, it is thousand to one if ever you be converted

converted; that, that converts others, condemns you, And tremble at this, that you should live under Ordinances and discoveries every day, and yet be no better; if you escape long without thorough improved convictions upon your hearts, it is a dangerous symptome, it is a thousand to one God hath made but an essay upon thy heart. Where did you find that ever God convinced a hypocrite up and down the Gospell, that was profest one, if you look through the whole bible, but he left his marke upon them, all the daies of their lives? It is a dreadfull thing; yet grace is not bound up, it is not limited at all, it may be God may shew more riches of grace upon some soules, but it is not usuall: therefore if ever you would be scared from hypocrisie take heed of that; when a man comes to dye, and should come last to refresh himself with the thought that he hath served God faithfully, and sincerely, and finds no comforts of all his duties and enjoyments; then to be convinced that he hath been one that hath deceived himself is very terrible; when he should have had eternallie, then to have that time of times of his everlasting ruine; God will at some time or other to discover your hearts, and it may be that he will discover them

M 2

them and you shall not be better, only let the world know, and your own hearts know what you have been, and leave a secret deadnesse for ever upon your hearts, or fry in the wrath of it all your daies, as you go up and down the world, consume you nothing with the sense of wrath; Oh prize a sincere heart, and prize opportunities and take heed of puttings off, and delaying time, and being carelesse of what you are about, for that is the trick of a hypocrite to put off, and thinke it will be better, and hug himself with some considerations, that time will be otherwise, take heed: the day of the Lord will be a day of blackness. And that you may be further set against the nature of this sin: (for that is my design) I beseech you consider the hideous doom upon hypocrites, the last doom upon hypocrites: when Christ will speak the uttermost of misery, he saith, he will give them their portion with hypocrites, they shall burne in the hottest fire, they and the devils together shall be companions in the uttermost wrath, the subjects of the infinite wrath of God, they shall be most enlarged for wrath, for they are vessels fitted for wrath, you know, as the Apostle speaks so prepared, so enlarged for wrath: so is the soule of a hypocrite that hath lived all his daies

daies in darknesse and blacknesse, only restrained himself as to outward acts: but he is fit for wrath, he hath laid in such treasures there, that he is every day treasureing up wrath against the day of wrath, that he will be forced to take in the thoughts of wrath, because he hath sinned against the greatest light, and opportunities, & advantages of the Gospel: Oh, therefore that you would fright your selves out of hypocrisie, (if you can do nothing else) and formalitie, and mixt frames of your spirits; scare your hearts with the day of judgment, with the sadnesse of the doome, with the miserie of the condition.

Secondly, If ever you meane to be free from hypocrisie, *you must through with your spirits night and day, sound them to the bot-
tome*, let your line be long, let it down to the bottome of the Well, give conscience leave to speake in the autoritie of God every day upon your hearts: beg of God to try you, to search you, as *David* said: Go every day to God to search you, and be glad, and beg of all the Saints to remember thee, for there is deceit of hypocrisie in every one of our hearts, never come off viewing of your spirits till you have discovered something or other: never you would be freed from hypocrisie

you must do this; alwaies keep a narrow watch upon the secret parts: be not afraid to look into your own hearts, but ask every motion what it comes from, whither it moves; try every thing in your own spirits; let not any motion go free unexamined in your own soules, but have a severe censure of it; no dutie but have a jury on it; look into the maine frame of your spirits; try your principles and intentions first, try your motions; observe your ends, and how you attain them constantlie; if ever men would be sincere and free of hypocrisie, they must be thus spirituallie severe to their own soules: it is wholesome severitie, it is blessed; it is the sleight common dealing with our spirits (that we are formall and cold) that makes so many deceits in mens hearts which lodge so secrelie within; we do not go to purpose with the search of our own spirits, challenging our hearts in every duty: we ought, I confesse, to be carefull how we question the motions of grace in our hearts: But a watchful Saint, if he will cleare himself of hypocrisie must be eying, and prying into every thing that he doth: observe his setting out in his duties, the carriage and frames of his soule, observe the tune afterwards that he is in; for hypocrisie will get up upon a sudden into a mans hearts,

heart, and a man will think himself to be an hypocrite presently if he be not thus strict and wary; so that if you will lay all these to your hearts seriously, it may be a pretious meanes to keep you from the danger of this leaven, though it is impossible for to cure it, but only as you grow in grace, and get sound and sincere principles in your hearts. So much for the second.

Use 2. However let it be a word of comfort unto some poor soules, that have all this while been harkening after hypocrisie, charging of their own hearts, for I would not let any soule go away but with some refreshment. Some will say, I see so much hypocrisie in my own heart, that I cannot but thinke my self one that never had any grace, or soundnesse in my own spirit: I know not what to do, or what to say to mine own heart; consider, I say these things.

First, know, *it is good for thee to have thy hypocrisie discovered*, it is a mercy to thee, and a favour of God that he will shew thee thy inward parts, that he will discover the secrets of thy heart, whilest he lets others go on in that estate, and never knows what is within all the daies of their lives, only mind outward acts: this is so far from being a discouragement, that you should blesse God

for it, that he hath been pleased to shew thee thine own heart, the straines of hypocrisie in a duty; God might have left thee to go on, and thought thy self what thou art not.

Secondly, Remember, *the more thou discoverest the secret workings of hypocrisie, the more it is a signe thou growest in grace*; for this is the great end of grace, as by the incomings of it to kill sin, so for to discover sin, and the secrets of it: the more spirituall any heart grows, the more he grows in the inward fights of his own heart, the more he comes to be acquainted with those spirituall kinds of wickednesse in his own spirit: And be not therefore troubled at that, poor soule, for it is rather a signe of thy grace than hypocrisie, than of any other impulse, because God doth still by degrees shew thee thy own heart, so long as thy heart is against it.

Thirdly, be not discouraged by the fights of hypocrisie *as long as thou findest a sincere heart from the discovery of it: that is, so long as thou liest in wait from the sincerity of thy heart to discover it, and likewise bewailes it from the sincerity of thy soule*; know that it is a true signe of a sincere heart, he lies in wait to discover his hypocrisie, he laies himself in secret observances continually

nially to spy out the cunningnesse and de-
ceits of his own heart. For you shall find
those signes of a sincere heart.

First, This will discover a sincere heart,
that I may comfort a poor soule, *though he
may have hypocrisie in him, yet he will be most
impartiall to himself when once he finds it out,*
it may be he will be charitable to others, yet
he will be severe to himself; if he find out any
hypocrisie, he will be sure to fall on it with all
detestation, he will charge his own soul, as if it
were a damned soul, he will rather lay too
much weight upon his conscience, lay it too
severe on his own spirit than any way excuse
himself; but hypocrites will deal gently with
themselves if they have not an excuse at hand,
they will not lay it home too much to heart :
but a reall Saint will say, Oh, wretched
man, Oh, thou unworthy heart, that
should live so long, and have so many advan-
tages to kill this lust, and art thou alive yet?
Thou shalt never escape more, I will follow
thee night and day with prayers and teares :
it will not say, it is my infirmitie, it is my
ailing; but it will call himself a wretched
man, a heart and a heart, therefore look to
your own soules as to that, and com-
fort your soules any poor heart of you, that
though you find hypocrisie, yet you deale
severely with it.

A second Character of a sincere heart is, *though he have hypocrisie in him, he is most jealous of hypocrisie*: when he finds his heart most calme, and faire, seems least checkt in conscience, hath most respect from others, oh then he is most jealous lest there be some deceit, he is alwaies looking at bottome, alwaies afraid through a spirit of care and holy jealousy within him, alwaies afraid lest he be deceived, and when his heart seemes to be so calme, so faire, any body would thinke his soule to be in a blessed frame, and a man himself can see nothing upon himself at present as to present actings, yet then he is afraid of those things that give most advantage to the actings of hypocrisie.

The third Character is, *though he have hypocrisie in him he loves to be thoroughly dealt withall, he counts the discovery of his heart to be a pretious meanes of the saving of his poor soule*: Oh how glad is he to see his own heart, and his hypocrisie, so he may but find it out to kill it, and go to God against it, making it the burden and mourning of his soule, he loves to find it out, he cannot abide any pleasing words to him, unlesse Christ speaks them, he cannot endure, that though he have abundance of hypocrisie, yet will not for all that give any countenance

nance to it, but earnestly rejoyces to be thoroughly dealt with.

Fourthly and lastly, *though there may be hypocrisie, yet a sincere heart will stand upon a true account, he cannot endure to have any one to commend his heart*, he would not be accounted more than he is, he loves to be ashamed, he cannot abide others to advance him in their commendations of his heart, that he sees so much hypocrisie in: so that I say, let this be a comfort to you if you have no more.

But as to the sincerity of your heart, that you should deale with your self, and would have a spirituall inspection with fear and jealousie alwaies, that you may stand upon a true account still, that you cannot endure any body should commend your heart. There is no Saint but he knows his heart to be the worst part, he sees so much wickednesse there, that he wonders how others can thinke well of him, he cannot abide that any one should conceive he hath such a heart that he mournes under night and day.

So that I say, lay all these things together, and though thou dost find some hypocrisie in thy heart, yet be not discouraged, go on still to follow the rule of Christ, that when you find it, you do not lye under it; for that
will

will bring guilt, and will spread far, but comfort your selves still, that there is a seed, that you do really find that you are pursuing continuall growth, that is the constant study of you, that you may be perfectly sincere, that all your frames may act so evenly with God, that there may be no jarring at all, that your consciences may be kept continually under the power of the Gospell.

But to conclude all: I beseech you look to it, you that are Professours, you have heard the nature of hypocrisie, you have heard what deceits there are in the hearts of men, you have heard the strictnesse of Christ to his own Disciples, how pressing he was upon them, now look to your own soules, try your selves by all these things, examine your hearts over and over again, do not content your selves with this, that you have names in the world, that you have abundance of inward kinds of experience: for now hypocrites will be growing up in the flourishing of the Gospell, they will have an imitation of faith, and of patience, and of joy, as the Gospell shines forth brightly, they will have an imitation of adoption. It is a wonderfull thing to thinke how a Professour will bring himself into the fashion of a most glorious

glorious Saint, transforming himself into an Angell of light, as it were striving to imitate every thing, and yet enjoy nothing, is loath to have his name expunged out of glory, out of the hearts of Saints. But alas the Lord will come and shew himself exceeding dreadfull to Professours in the latter daies; there is a terrour will be upon you one day, that you have only walked up and down and no more; you have found no sweeterneffe, you have only cozened your selves and others: Oh that is misery enough for every poor soule, and therefore remember what hath been said, lay it home upon your consciences, examine your hearts, commune with your own spirits in the night-season, and remember, there will be a day to discover the hearts of men, and you shall stand naked, uncloathed, and God will set a marke on you to all eternity.

FINIS.



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